

Advanced Dungeons & Dragons[®]

Historical **2nd Edition** Reference

Age of Heroes

Campaign Sourcebook





Table of Contents

Introduction	3
Chapter 1: An Overview	
of Greek History	4
Timeline: 2200 B.C. to 279 B.C.	4
The Minoan Period	6
The Mycenaean	6
The Greek Dark Ages	7
The Rise of the City-States	9
The Golden Age	10
The Persian War	10
The Peloponnesian War	13
The Alexandrian Empire	18
Suggested Reading	19
Chapter 2: Character Design	22
Character Classes Allowed	22
Warrior Classes	23
Companion Warrior Kit	24
Hero Warrior Kit	25
Hoplite Warrior Kit	29
Rangers	30
Wizard Classes	31
Permitted Wizard Spells	32
Monster Summoning Charts	34
Priest Classes	35
Prohibited Priest Spells	36
Rogue Classes	37
Other Character Details	40
Greek Names	43
Chapter 3: Greek Life	46
Daily Life	50
Encounters in Ancient Greece	61
Disallowed Creatures	63
Chapter 4: Equipment and Treasure	64
Money, Barter, and Bargaining	64
Available Equipment and Services	65
Treasure	72
Magical Items	72
Chapter 5: Gods and Heroes,	
Myths and Legends	76
Asclepius	77
A Partial List of Mythic Heroes	78
Adapting Myths for Role-playing	79

Chapter 6: Adventures	
in Ancient Greece	81
Wreathed in Honor	81
Peiraeus	81
The Pirates and the Storm	84
The Easy Part	85
The Olympic Grounds	86
Milos' Grandson	87
The Rewards	88
The Games	88
Winning	89
Continuing the Adventure	89
Appendix 1: Predesigned	
Player Characters	90
Appendix 2: Glossary	93
Appendix 3: Tactics and Siege Engines	95

Credits

Design: Nicky Rea
Editing: Matt Forbeck
Illustrations and Icons: Roger Raupp
Maps and Diagrams: John Knecht
Color Map Design: Eric Hotz
Typography: Angelika Lokotz
Special thanks to Jackie Cassada for her ideas on the Olympics

ADVANCED DUNGEONS & DRAGONS, AD&D, DRAGON, and MONSTROUS COMPENDIUM are registered trademarks owned by TSR, Inc. DUNGEON MASTER, DM, and the TSR logo are trademarks owned by TSR, Inc. All TSR characters, character names, and the distinctive likenesses thereof are trademarks owned by TSR, Inc.

© 1994 TSR, Inc. All rights reserved. Printed in the U.S.A.

Random House and its affiliate companies have worldwide distribution rights in the book trade for English language products of TSR, Inc. Distributed to the book and hobby trade in the United Kingdom by TSR Ltd. Distributed to the toy and hobby trade by regional distributors.

This book is protected under the copyright laws of the United States of America. Any reproduction or unauthorized use of the material contained herein is prohibited without the express written permission of TSR, Inc.

ISBN 1-56076-814-2

9408

TSR, Inc.
 POB 756
 Lake Geneva
 WI 53147 U.S.A.



TSR Ltd.
 120 Church End, Cherry Hinton
 Cambridge CB1 3LB
 United Kingdom



One of the most fascinating yet challenging jobs for any DM is to create a background and setting for a campaign. Choices must be made regarding the terrain, the economy, languages, types of clothing worn, armor and weapons available, types of monsters or NPCs that can be encountered, political maneuverings, religious beliefs, and the everyday lifestyle of most of the people to be found there. Trying to bring all these elements together into a cohesive and believable whole can be difficult, and the inadvertent use of a few anachronisms (such as the presence of plate armor in a Bronze Age culture) can lead to the collapse of the game through disbelief.

There are many advantages to recreating a historical setting such as that of ancient Greece: Most of the work mentioned above has already been done, and many people are at least marginally familiar with both the Greek culture and the mythology, from school and from movies such as *Jason and the Argonauts*. Numerous sourcebooks as well as detailed maps can be found in any public library, and campaign ideas can be generated based on either the mythology or on material from *The Iliad* and *The Odyssey*.

History Versus Historical Role-playing

Much of the history of ancient Greece occurred a thousand years before there was such a thing as historical writing. What is stated as a fact is usually someone's best guess based on written fragments, archaeological finds, or accounts written decades after the events they record occurred. Nevertheless, within the bounds of what we believe is true, there is a wealth of material which can be adapted to an AD&D® campaign. This book is intended to provide source material for dynamic role-playing, not serve as a historical treatise. For this reason, many "facts" given may only apply to one area of Greece, while other details may apply only to one

time period. In general, however, it's possible, even desirable, to combine some of the information into an overall world view, which, while not wholly accurate, serves as an exciting and recognizable background for a Greek campaign. Those who wish to portray a historically accurate background will find enough detail here to start their campaigns. Either way, access to magical items and spells in this sort of campaign is strictly limited. Most people were artisans, peasants, slaves, traders, bards, politicians, or warriors, and the closest to magic they came was the limited priestly abilities of healers and oracles.

Fantasy Role-playing in a Greek Setting

While the pure historical setting offers gritty realism, there are other advantages to a fantasy campaign based in Greece. Many of the classic creatures found in the AD&D® game are taken from Greek mythology, as is the excellent portrayal of the Greek pantheon in the AD&D® 2nd Edition *Legends & Lore*.

This type of campaign allows the DM to use these fantasy elements to the fullest, while providing the players with more character choices—particularly the ones able to wield magic. Though they might not have access to all the power of classic AD&D® mages and priests, Greek spellcasters have another advantage: the rarity of any type of spellcaster and the awe in which they are held. Good role-playing which emphasizes this should make up for the lack of raw power.

Using the purely historical detail to enhance the background of a partial or full fantasy campaign is also possible. Whichever the DM chooses to do, the feeling and drama inherent in the age should be his primary concern. It is up to the DM to give the players an exciting world, full of detail, with vivid, challenging encounters, in which the characters can become the heroes about whom epics are sung!

Ancient Greece was not a unified country with a single ruler, a principal city, and a singular culture, but a collection of city-states which had their own rulers, cultural differences, laws, and alliances. The city-states battled one another as often as they fought foreign enemies. Nevertheless, Greek culture, primarily that of its greatest city, Athens, spread throughout most of the ancient world, and Greek art, drama, literature, philosophies, mathematics, medical knowledge, and theories of government formed the basis for many of the civilizations of the western world.

Timeline: 2200 B.C. to 279 B.C.

Many of the dates given below are approximate and represent the generally accepted time in which these events occurred.

2200 B.C.: Minoan civilization flourishes.

1500 B.C.: Mycenaeans become dominant.

1250 B.C.: The Trojan War is fought.

1100 B.C.: The Dorian Invasion occurs. Though barbaric in other ways, the Dorians bring iron weapons into Greece. Knowledge of writing is lost. The Greek "Dark Ages" lasts nearly 300 years.

1000 B.C.: Ionians fleeing invaders establish cities on the west coast of Asia Minor.

800 B.C.: City-states arise.

776 B.C.: First recorded Olympic Games.

750 B.C.: Greek script, based on Phoenician characters, is created. *The Iliad* and *The Odyssey* are written.

730 B.C.: The First Messenian War. Sparta dominates the southwestern Peloponnese.

640 B.C.: The Second Messenian War is fought. Sparta becomes preeminent, crushing the native population.

594 B.C.: Solon reforms the laws of Athens.

560 B.C.: Peisistratus becomes the first Athenian tyrant.

532 B.C.: City Dionysia introduced in Athens, and first tragedies performed.

510 B.C.: Tyranny in Athens is overthrown.

508 B.C.: Cleisthenes introduces sweeping democratic reforms in Athens.

490 B.C.: Persian Wars begin. Persians are defeated at Marathon by Athenian hoplites.

483 B.C.: Themistocles builds the Athenian navy.

480 B.C.: Spartans defeated at Thermopylae. Persians burn Athens. Athenians destroy the Persian fleet at the Battle of Salamis.

479 B.C.: Remaining Persian troops defeated at Plataea. The Delian League forms.

477 B.C.: Athens becomes ascendant.

465 B.C.: Sparta suffers a series of disastrous earthquakes and helot uprisings.

462 B.C.: Pericles begins his rise to power in Athens. Radical democracy is introduced.

431 B.C.: Start of the Peloponnesian War

405-404 B.C.: The Athenian navy is destroyed. Athens is starved into surrender. End of the Peloponnesian War. Sparta imposes the rule of the Thirty Tyrants on Athens.

403 B.C.: The Tyrants are expelled and democracy restored in Athens.

400 B.C.: Retreat of the Ten Thousand under Xenophon. Sparta is at war with Persia.

394 B.C.: Coalition of Athens, Thebes, Corinth, and Argos defeated by Sparta at Coronea.

371 B.C.: Sparta defeated by Thebes at Battle of Leuctra. Thebes briefly rises in power.

362 B.C.: Theban general Epaminondas killed at Battle of Mantinea. Theban power crumbles.

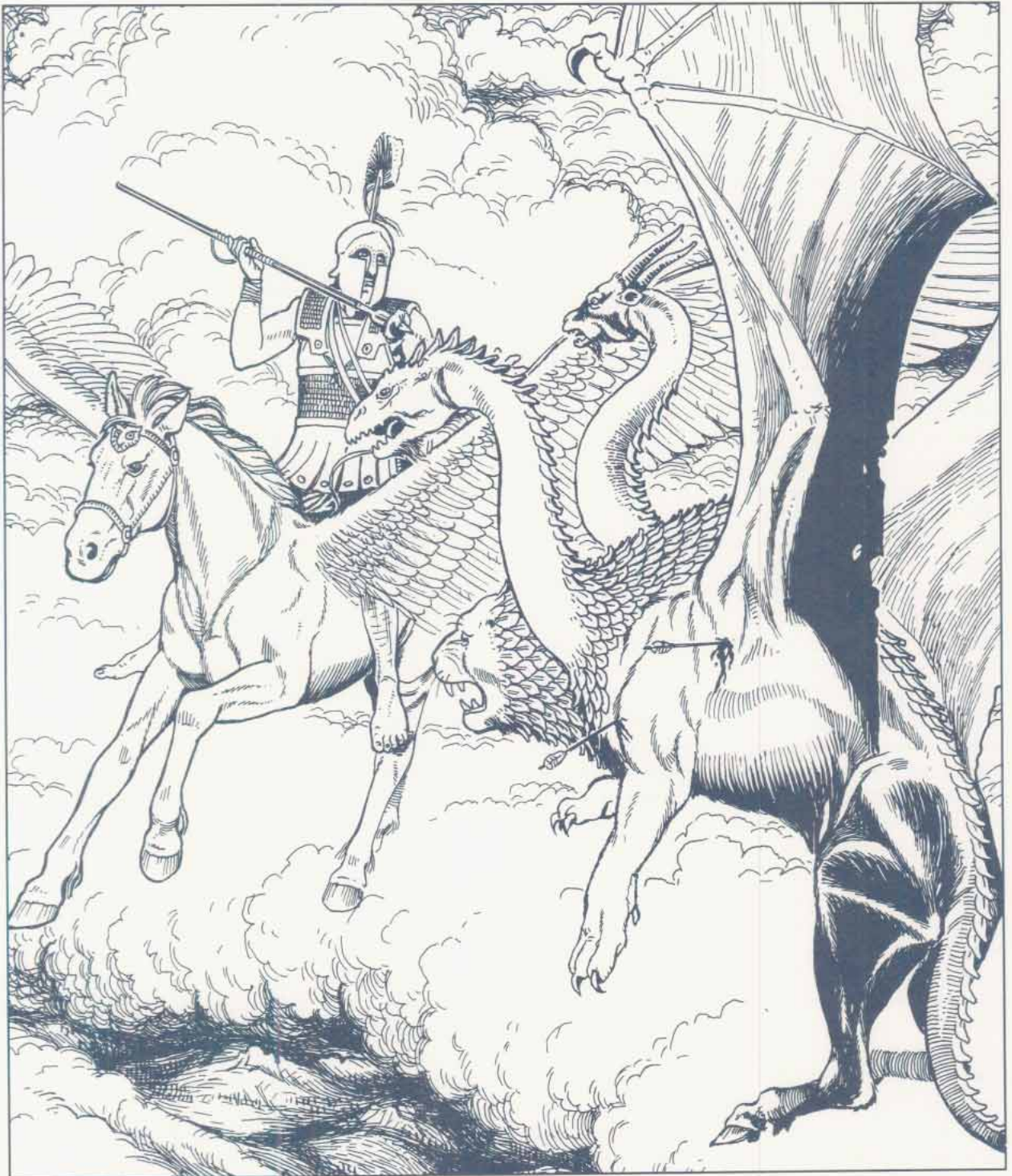
338 B.C.: After earlier victories, Philip of Macedon defeats the Greeks at Chaeronea.

336 B.C.: Philip of Macedon is assassinated and is succeeded by his son, Alexander the Great.

335 B.C.: Alexander crushes resistance against his rule and begins campaigns against the Persian empire.

323 B.C.: Alexander the Great dies. His empire is partitioned among his generals.

279 B.C.: Gauls invade Macedon and Greece.





The Minoan Period

2200-1450 B.C.: The Minoan civilization was founded by people who emigrated from Asia Minor to the Aegean islands around 3,000 B.C. during the Neolithic era. Their culture flourished most notably on the island of Crete, where they built communities centered around huge, multi-level palaces. The palace of Minos, the king for whom the culture was named, was built at Knossos. Its labyrinthine passages, twisting corridors, and hundreds of rooms may have given rise to the legend of Theseus and the Minotaur. The tale of Theseus may have been a mythologized version of the story of Athens' emancipation from Minoan overlordship.

Good climate but limited agricultural areas led the Minoans to become great seafarers and traders (a practice which would later be successfully imitated by the Greeks). The king was a trader and administrator rather than a warlord. Accounts of imports, exports, and agricultural production were meticulously kept by his scribes, and his palace, which could house up to 80,000 people, was a center for commerce and religious rites. Food and metal were the most common imports, while wine, olive oil, pottery, gems, and knives made up the bulk of Minoan exported goods.

Aside from their accomplishments in artisanship and literacy, the Minoans excelled as artists and engineers. They took pride in using art to enhance even the humblest item and were noted for their expertise in mural paintings (frescoes), miniature sculptures, and gem carvings. They built roads which averaged 11 feet wide, and the palace at Knossos boasted both indoor running water and a light well which lit the Grand Staircase that connected the different levels. Interestingly, they felt no need to build defensive fortifications or walls around their cities.

Women were considered the equals of men (a unique notion at the time) and were allowed

to enter any profession or participate in any sport they chose—even boxing! The Minoans engaged in dancing, foot races, and boxing, and built theaters to house their musical spectacles and processions. A particular sport, known as bull leaping, in which young male and female acrobats attempted to somersault over the backs of charging bulls, may have been part of their religious observances.

Minoan religion centered around a goddess who was both good and evil. The Minoans may also have worshiped certain animals and birds (bulls, snakes, and doves) and sacred trees. Rites were held in shrines inside the palace, in the open air, and in sacred caves. Priestesses performed the sacrifices. There were no male priests.

Later Cretan myth tells that the infant Zeus was hidden from his father Cronus in a cave on Crete and was fed by the animals there. The Cretan Zeus was an agrarian deity who died and was born again annually, much like Dionysus in the later Greek pantheon. He is also associated with bulls.

Around 1450 B.C., the geologically unstable region was rocked by earthquakes and a great tsunami, which decimated the island of Thera and caused terrible destruction among the Minoan palaces. Weakened by the disaster, and without defensive structures, the Minoans were supplanted by the Mycenaeans, a more warlike mainland culture.

The Mycenaeans

1600-1100 B.C.: Around 1900 B.C., Indo-Europeans (also known as Pelasgirs), who spoke an early form of Greek, invaded the peninsula. By 1600 B.C., these people had formed communities which were influenced by the Minoans, with whom they established trade. A warlike people, the Mycenaeans became the dominant power of the region, ruling from their mainland cities of Mycenae, Tiryns, Athens, and Iolkos. Each city and its



territory was ruled by a king, called a *wanax*. Mycenaean cities were built on hilltops and heavily fortified because they warred among each other and had a slave system based upon war captives. Bronze spears, swords, and daggers were the usual weapons employed by Mycenaean warriors. They wore heavy, somewhat rigid and clumsy banded armor and helmets and carried shields shaped like a figure eight. Later, these were superseded by smaller round shields and less body armor (breastplates).

Though they adopted much of the Minoan culture into their own, their art was stiffer and less refined, except for their inlaid bronze daggers which showed exquisite artisanship. The warlike nature of the Mycenaeans also found expression in their art, much of which depicted fighting, hunting, and soldiers with spears and swords. Though they used chariots for hunting, there is no evidence that these were used in warfare except for the references to such by Homer in *The Iliad*.

The Mycenaeans became seafarers, and their distinctive pottery became familiar as far away as Syria and Palestine. By 1500 B.C., they had supplanted the Minoans as rulers of much of the Aegean. Fifty years later, after earthquakes and tidal waves had weakened the Minoans too much for them to resist, the Mycenaeans took control of Crete as well.

Though Mycenaeans helped the Minoans rebuild Knossos and ruled them peacefully for a time, around 1400 B.C. other Greek invaders came to Crete and destroyed the city, ending Minoan civilization. Mainland Greece became the central power of the Aegean.

Mycenaean religion centered around the worship of a pantheon of deities. Among these were Zeus, Hera, Hermes, and Poseidon. Later Greeks adopted these gods and goddesses, but altered their places in the pantheon. The Mycenaeans' interest in sports led to competitions which were held in honor of the gods and at funerals (where the deceased

person's belongings, if still of use, would be given to the winners as prizes).

About 1250 B.C., the Mycenaeans waged war against a city in Asia Minor known as Troy. This war, which lasted 10 years, is the source for the great epic poems *The Iliad* and *The Odyssey*. Many of the characters appear to have been real people, but they have been mythologized, and it is not known if Helen's abduction or a battle for dominance of the Black Sea was the real cause for the war.

Between 1200 and 1100 B.C., the Mycenaeans succumbed to internal decadence and invaders. They were overrun by the Dorians, barbaric northern Greeks whose iron weapons allowed them to overcome the Mycenaeans. Only a few areas managed to resist the influx of the Dorians (notably Athens) and retain their prior degree of civilization.

The Greek Dark Ages

1100-800 B.C.: The Dorians conquered the central and southern areas of the Greek mainland, plunging the area into a Dark Age. Written records and the art of writing itself was lost during this time, and the prior cultures were known only through the chance survival of a few written fragments and the ballads and short epics sung, embellished, and handed down orally by wandering bards. The more primitive Dorians managed to overcome the Mycenaeans by using iron weapons. These weapons were not better made than the Mycenaeans' bronze ones, but were cheaper, easier to fashion, and easier to replace.

Each Dorian community was independent and was overseen by a *basileus*, a ruler who was little more than a tribal leader. His duties included commanding the army in wartime and acting as the community priest. The *basileus'* chief responsibility was to offer sacrifices to gain the gods' favor for his people. He had no power to make laws or enforce them or to settle issues and impose justice.



Each community had both a council of nobles and a warriors' assembly, but these were more signs of social rank than legislative bodies. They had no power except socially. Custom was used to decide issues, and any justice was private, paving the way for feuds between families as one sought justice from another only to again be attacked in retaliation for their "justice-taking."

There was no conception of the "idle rich," as nobles oversaw their own lands and acted as war captains. Workers who labored on the nobles' lands also served them as warriors when the need arose. Known artisans included wagon makers, goldsmiths, potters, and swordsmiths; agriculture, herding, and warfare were the chief occupations of free men. Slaves were mostly women, usually war captives, who became servants, wool-processors, or concubines. Each household wove its own clothing, raised its own food, and even made its own tools. Coinage and large trading ventures were unknown, with barter being the only type of exchange practiced among the Dorians.

Their deities were much like themselves on a larger scale. They had human bodies, weaknesses, jealousies, and quarrels. They appeared in person or in some other form to interact with mortals. They often produced offspring, and they could be bargained with to bestow their favor. They ate ambrosia and drank nectar, which made them immortal. They lived atop Mount Olympus, a mountain in northern Greece which is the tallest peak in the region, about 10,000 feet high, and their power outstripped that of mortals.

No one god was considered to be above the others. Zeus, sky god, wielder of the thunderbolt and father of gods and men; Aphrodite, goddess of love; Athena, goddess of wisdom and war and the patroness of fine crafts; and Poseidon, god of the sea and of earthquakes, were all honored equally. Their temples were not places of worship, but shrines built to

house the gods when they wished to visit. Aside from the basileus, there were no priests.

The Dorians believed that after death, people went to the realm of Hades, a land beneath the earth where they would continue a shadowy form of their previous life until finally fading away. Though the Dorians admired the virtues of bravery, loyalty, self-control, love of friends, hatred of enemies, and cunning, Hades did not serve as a heaven for those who exemplified these behaviors, nor was it a hell for the punishment of those who failed to do so. It was simply a continuation after life and had no connection with reward or punishment. Another realm near Hades was the Elysian Plain, where some lucky persons chosen by the gods passed on to comfort and ease. Tartarus, which has sometimes been mistaken for a kind of hell, was not a place for the dead at all, but rather a prison for the rebellious deities known as Titans (see the AD&D® 2nd Edition *Legends & Lore*, page 118). Late in this period, the classic form of the Greek pantheon took shape, which was passed down to the Dorians' descendants.

During the Dorians' rule, migrations from the mainland to Asia Minor (particularly the area known as Ionia) and the eastern Aegean islands occurred. The people who departed did so to avoid more warfare and to find better farmlands. Asia Minor and the islands nearby would later become noted for their wealth of poets, philosophers, and artists, perhaps because they managed to preserve more of the Minoan and Mycenaean culture than the areas under Dorian domination.

During the final years of the "dark ages," the Phoenicians began a westward expansion, and the art of writing was rediscovered in Greece with the creation of a Greek script based on Phoenician characters. Attica, the region in which Athens is situated, united under the Athenian kings. The nobility of Attica settled in the city, and trade began to once more become a major part of Greek life.



The Rise of the City-States

800-500 B.C.: The geographic features of mainland Greece helped to determine the development of city-states rather than a unified country under a central ruler. Much of Greece was covered by volcanically active mountain ranges which divided the land into narrow coastal plains cut off like separate little pockets, and fertile areas around rivers. Plains regions were found in the northern (Macedonia and Thessaly), central (Boeotia), and western parts (Peloponnesia and the plains of Sparta) of Greece, but these too were separated by mountains. These features had already made it easier for each tribal community to remain autonomous, and they were once again instrumental in keeping the Greek *poleis* (singular is *polis*) or city-states separate.

Out of a need for more trade and for defense, cities grew up around a central marketplace and a place which could serve as a defensive fortification (such as the Acropolis of Athens). The city-states included all the agricultural land surrounding the cities that they could oversee and control. Though Sparta eventually controlled more than 3,000 square miles of territory, and Athens about 1,600, the other city-states were tiny, averaging control of about 100 square miles. At the peak of their power, Sparta and Athens each had a population of approximately 400,000 people, but the other cities had only about a quarter as many, meaning that Athens and Sparta could usually field armies which were three times the size of any of the others.

In general, the Greek city-states underwent certain patterns in government. Most started as *monarchies* (rule by a king), since the king or tribal leader was already the established leader of the community. As time went by, however, the kings came under increasing pressure from their nobles, wealthy landowners who began concentrating more and more land, wealth, and power into their own

hands. These nobles, who usually formed councils, eventually became so powerful that they were able to abolish the monarchy and set themselves up to rule instead. These were known as *oligarchies* (rule by the few).

Because the common people then found themselves dispossessed from their lands and under debt to the nobles, many colonies were founded, trade increased, and the urban population swelled, as farmers, artisans, and merchants attempted to earn a livelihood. Urged on by demagogues who promised reform and relief, they joined together to attack the landholders. These "rabble rousers" then usurped power because they had gained enough support from the people, and became dictators. Called *tyrants*, since they had unlawfully assumed control of the government, many of them ruled benevolently and well, but others simply replaced the excesses of the oligarchies with their own whims.

Eventually, the common people realized that they held economic and social power. They ousted the Tyrants, formulated new laws and constitutions, and became democracies. Athens best demonstrated democracy, though Athenian democracy was unlike modern democracy in several important ways. The city-state of Sparta never moved beyond a double monarchy which was overseen and controlled by a military council.

The cities varied in their cultural evolution as well, with Corinth and Argos the leaders in literature and the arts during the eighth century B.C. (Sparta was the most noted during the seventh), and the Greek-speaking cities of Asia Minor and the Aegean Islands preeminent in philosophy and science in the sixth century B.C.—all before the glory of Athens, which would rise to such heights that its fame would last throughout the centuries.

During this period, the poet Homer composed the great epic poems *The Iliad* and *The Odyssey* which told of the siege of Troy by the Greeks (called Achaeans in the poems) under



King Agamemnon, the Mycenaean, and the 10-year journey homeward of one hero of the Trojan war, Odysseus. These became the focus of education for most Greek cities, serving to teach reading, writing, and poetry; emphasize the need to practice sports and warfare; and give the Greeks (who called themselves Hellenes) a common heritage, philosophy of personal honor and worth, devotion to the gods, and civic pride. Though he drew upon the oral accounts of traveling bards, Homer was probably also influenced by the trade expansions and new colonizations which ranged from the Black Sea coast to what would become Italy, France, and Spain.

Because of the new emphasis on expansion and trade, the Greeks became embroiled in skirmishes with the Phoenicians, the region's other seafaring power. Conflicts over trade routes and lucrative careers as go-betweens for trade with Egypt and Arabia caused wars between Phoenician Carthage and Greek Syracuse. This led to Greek domination of the northern Mediterranean and Phoenician concentration on the southern routes, which stretched from Tyre through the Straits of Gibraltar. Later conflicts with the Etruscans, their western neighbors in Italy, secured the Hellenes against Etruscan aggression as well.

Sparta's defeat and subjugation of Messenia in the First and Second Messenian Wars led Sparta to create the only professional army in Greece at that time, in order to deal with malcontents and handle uprisings by those they conquered. In contrast, Athenians were granted a great deal of liberty when in 594 B.C. the laws were reformed and an Athenian constitution was written by Solon. These divergent paths were to later prove too great a difference for the two city-states to overcome, and the conservatism of Sparta would meet and battle the liberality of Athens in the Peloponnesian War. Before that came to pass, however, the two would be allies in the wars against Persia.

The Golden Age

500-338 B.C.: The various Greek city-states were seldom at peace. Though they shared common cultural influences such as language, gods, knowledge of Homer's epics, appreciation of the arts and sports, and civic pride, their differences led to constant bickering between one state and another. Various cities also fought against foreign enemies, either alone or in concert with other states.

The Persian War

The Persian War began due to Athens' expansion into the eastern Mediterranean. The mainland Hellenic cities found common cause with the Greek-speaking cities of Asia Minor which were under Persian rule. In 499 B.C., these Ionian cities rose in revolt against Persia, and Athens sent ships to aid them. The revolt was crushed, and Darius, the king of Persia, decided that the Greeks should be punished for their actions. He was also well aware of the gains to be made should he manage to add the Greek poleis to his empire. He sent envoys demanding tribute of earth and water, which symbolized their surrender. Though some cities agreed, Athens, Sparta, and Eretria refused.

Accordingly, in 490 B.C., King Darius sailed with a fleet of 600 ships to attack the Greeks. They began their campaign by assaulting Eretria, which fell within a week and was looted. Next, the Persians turned their attention to Athens. A force of 20,000 men landed at the Bay of Marathon and began the overland march toward the city. The Athenians, having noted the Persian advance, sent messengers to Sparta asking for help, then mobilized 10,000 *hoplites* (heavily armed infantrymen) and marched to meet the Persian force.

The Persian elite infantrymen were known as Immortals. They carried wicker shields with a leather covering and wore a metal



scale shirt covered by a tunic. They wore no helmets, preferring a cloth headdress similar to a *kaffiyeh*, and their legs were protected only by cloth. Their armament consisted of bows and arrows, spears, and long daggers. They were supported by cavalry and archers.

The Greek hoplite wore a cuirass of layered linen (this would later be replaced by a molded bronze breast plate), bronze greaves on his legs, and a bronze helmet which covered most of his face. His shield (called a *hoplon*) was smaller and heavier, and made of wood with a bronze rim that could deflect arrows, spears, and daggers. It was also equipped with an innovation. Rather than one strap, the Greek shields had two. One was a metal bar under which the soldier passed his arm. It spanned the center of the shield. A leather strap near the rim provided a grip for the hand, giving the hoplite both a better grasp on his shield and the ability to be far more flexible in moving it as needed. Hoplites carried a short slashing sword and a long spear meant for thrusting. They fought in a phalanx, marching in close formation, hoplons raised and spears thrust forward to fill the gap between each man.

Realizing that they could not wait for help from Sparta to arrive, General Miltiades, one of the Athenian commanders, called for an attack. The Athenians charged the Persian lines in an apparently suicidal assault. However, it effectively nullified the advantage of the Persian cavalry and archers, as they could not attack without harming their own troops. Additionally, Miltiades had thinned the central ranks and extended his line to protect against flank attacks, and when the Persian infantry broke through the center, the phalanxes to left and right wheeled and attacked the Persian flanks, surrounding them.

Those who were not killed fled to their ships and escaped. The Spartan force arrived the next day. Though they were too late to help, they combed the battlefield, noticing the

details, learning how Athens had triumphed, and paying honor to the Athenian dead. The Greek hoplites had won their first great victory, meeting a force which was twice their size, killing over 6,000 Persians and losing less than 200 Athenians.

Legend tells of the runner who, after fighting all day against the Persians, ran from the plain of Marathon to Athens, a distance of 26 miles. His news was essential to keep the people from a panic and avert the abandonment of the city. He is said to have gasped out the good news of Athens' victory and then died. The modern Marathon race was formed to honor this gallant feat, though it was never a part of the ancient Olympics.

Darius refused to give up and made plans for a larger expedition against Greece. He died before he could implement it, and his son Xerxes was occupied with putting down rebellions in Egypt and Babylon. Finally, in 481 B.C., Xerxes turned his attention to the Greek campaign. He summoned the greatest force ever assembled until that time—a quarter of a million men—and in 480 B.C. his thousands of vessels set sail for Greece.

Themistocles, a charismatic politician, persuaded the Athenian assembly to build 200 new warships to meet the threat of the Persians and to build their own sea power. Sparta gathered the other Greek states into the Hellenic League, which comprised some 30 states. Many others, fearing a Persian victory and reprisals, refused to fight.

Consultations with the Oracle at Delphi revealed slight hope for the Greeks. Sparta was told that Zeus favored the Persians, while Athens was told that the city would be taken, the buildings leveled, and blood would flow in the streets. They were counseled to flee before the might of the Persians. The oracle added a strange piece of advice, telling them that they would be safe behind the wooden wall, an assertion which made no sense to the Athenians, since their walls were stone.



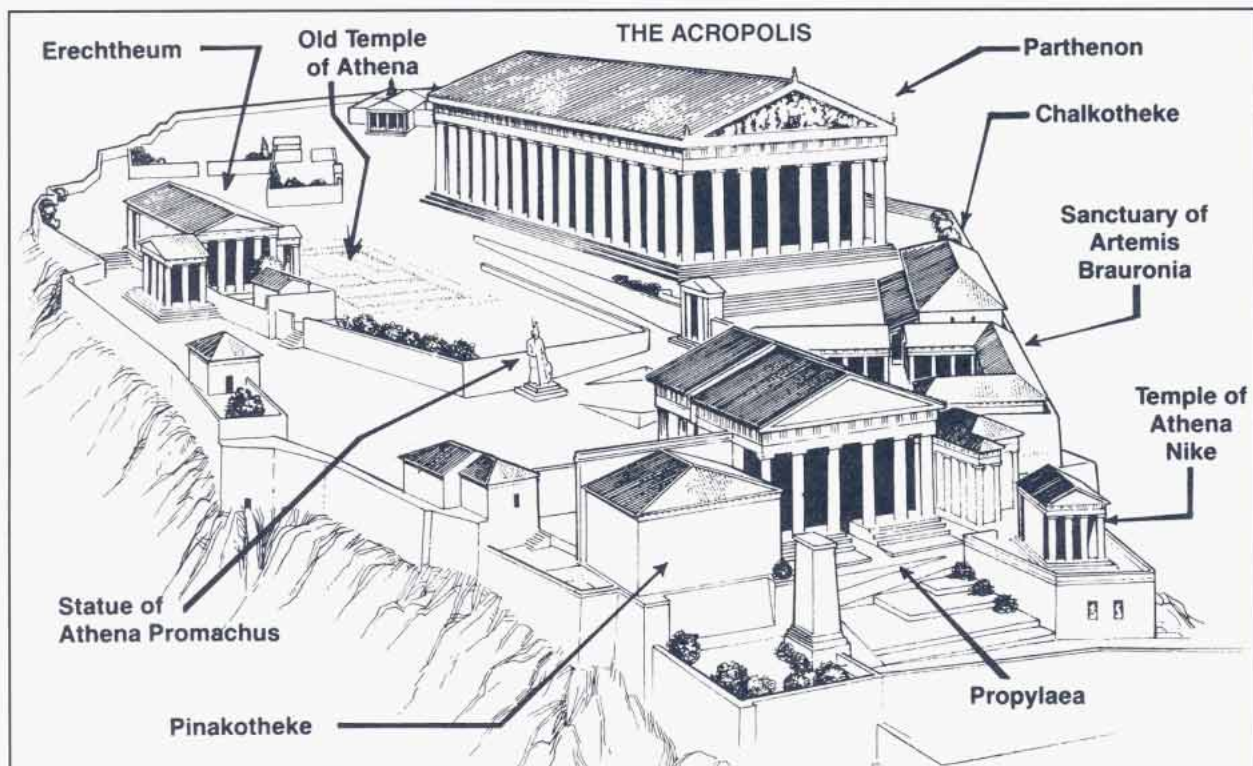
As Xerxes carved his way through Thrace and Macedonia, the Hellenes decided to make their stand at Thermopylae, a slender strip of land where the mountains came within fifty feet of the shore. The Persians would have to cross through the narrow area, which was so constricting that a much smaller force could stop them. King Leonidas of Sparta, commanding 7,000 advance troops, took up position in the pass. The combined Greek navy, which consisted of 270 warships, lay in wait for the Persian fleet in the narrow waters off the coast.

In early August, King Xerxes reached Thermopylae and was stopped at the pass by the Spartans. Three brutal attacks were turned back before the Spartans were betrayed by a greedy local farmer who led the Persians around the Greek force. Leonidas discovered the danger just in time to order the main body

of his army to withdraw, but he himself and 300 of his countrymen battled the Persians, first with weapons, then when those were gone, with bare hands until every one of the 300 fell. They had bought the rest of the Greek army the time it needed to withdraw safely.

Xerxes rampaged through Attica, burning and looting. As his army approached Athens, the citizens fled to the island of Salamis, seeking sanctuary. Xerxes took Athens, burned it, and destroyed the Acropolis.

Helped by a storm which smashed over 400 Persian ships, the Greeks enacted a wily strategy. They lured the Persians into a narrow channel between the island of Salamis and the coast of Attica, negating the Persians' numerical advantage. As the Persian ships entered the channel, Greek triremes moving in disciplined ranks smashed into the hulls of the enemy ships, crushing and driving the attack-





ers into each other. The words of the oracle became clear. The wooden wall which would save the people was the fleet of ships which Themistocles had persuaded them to build.

Fleeing the debacle, Xerxes sailed home with his remaining ships. He left a large ground force, under the command of his brother-in-law Mardonius, to winter over in Greece. The final battle took place at Plataea the next year. The Greek force numbered only 40,000 men against a Persian force of 100,000.

Skirmishes lasted three weeks before the Persian commander, mistaking the movement of one of the Greek lines for a retreat, ordered an all-out assault. Once again, the Hellenes' superior armaments and weapons proved their worth, and when Mardonius was slain, the now-leaderless Persian forces broke and ran. Along with the defeat of the remains of the Persian fleet, the victory at Plataea ended Persian aggression against Greece.

In 477 B.C., in the wake of the Persian War, Sparta retained its supremacy on land, but Athens rose to new prominence at sea. Joining with the Ionian states and the Aegean island states, Athens formed the Delian League. The states met on the island of Delos, and each freely gave money or ships to keep the Persians out of their territories and to free other Ionian states which were still under Persian rulership.

As the Persian threat abated, however, member states began to resent the dominant role Athens had assumed in the League. Several tried to withdraw or refuse payment, only to be overcome by Athens and forced to contribute. Athenian garrisons spread throughout the Aegean, and Athens forced disputes to be tried in Athenian courts. The other member states had, in effect, become vassal states paying tribute to Athens. One sixth of the treasury of the Delian League was set aside for the goddess Athena, and it was used to begin a program of public works which beautified and glorified Athens. More

League funds were used to pay citizens for time spent performing public duties and to pay the oarsmen who rowed the triremes of Athens' fleet.

In 464 B.C., Sparta suffered a series of disastrous earthquakes. This was followed by an exhaustive war, as the Messenian helots rose in revolt. Sensing Sparta's weakness, several states withdrew from the Peloponnesian League. These factors, coupled with Athenian expansionism, led to the Peloponnesian War, the great conflict between Sparta and Athens.

The Peloponnesian War

The Peloponnesian War was fought between Athens and Sparta from 431 to 404 B.C. To understand the factors which led up to the Peloponnesian War, it is necessary to examine the divergent histories of the two city-states involved.

Sparta

The Spartans were originally Dorians and came to the eastern Peloponnese as invaders. By the ninth century B.C., they had gained all of Laconia, but they wanted the fertile plain of Messenia to assure themselves of enough farmland. Following their usual practices, they conquered it and made it part of their domain. In 640 B.C., the Messenians, aided by the city of Argos, revolted. The war turned against the Spartans and reached into Laconia. If not for the death of the Argive commander and the patriotic fervor incited by the Spartan poet Tyrtaeus, Sparta might have been defeated. They rallied and won, but this time they confiscated all Messenian lands, killed or exiled all their leaders, and turned the people of Messenia into serfs, called *helots*.

Living in fear of another uprising, the Spartans devoted themselves to defending the territories they already possessed rather than expanding further. To maintain their domi-



nance over a huge population of serfs, they resorted to discipline and to the subordination of the individual to the good of the state. Sparta became a state which was run as a military regime, with each segment fitting into the whole to work as efficiently as possible.

The Spartans rejected anything which might weaken their system. Afraid that new ideas would encourage rebellion, they discouraged travel and prohibited almost all trade with the outside world. To remain strong, their constitution preserved the forms of government left over from the Dark Ages, though they had two kings—each a representative from a different family of high rank. These retained those military and priestly powers which their ancestors had practiced. The Council, made up of the two kings and 28 nobles aged 60 or more, administered the law, preparing submissions for the consideration of the Assembly and serving as the highest court for criminal cases.

The Assembly consisted of all adult male citizens. They rejected or approved the proposals of the Council and elected all the public officials except the kings. The highest authority belonged to five men known as the *ephorate*. They decided how property should be distributed, made all the decisions regarding the educational system, had veto power over all proposals, and decided whether a king should be deposed or not.

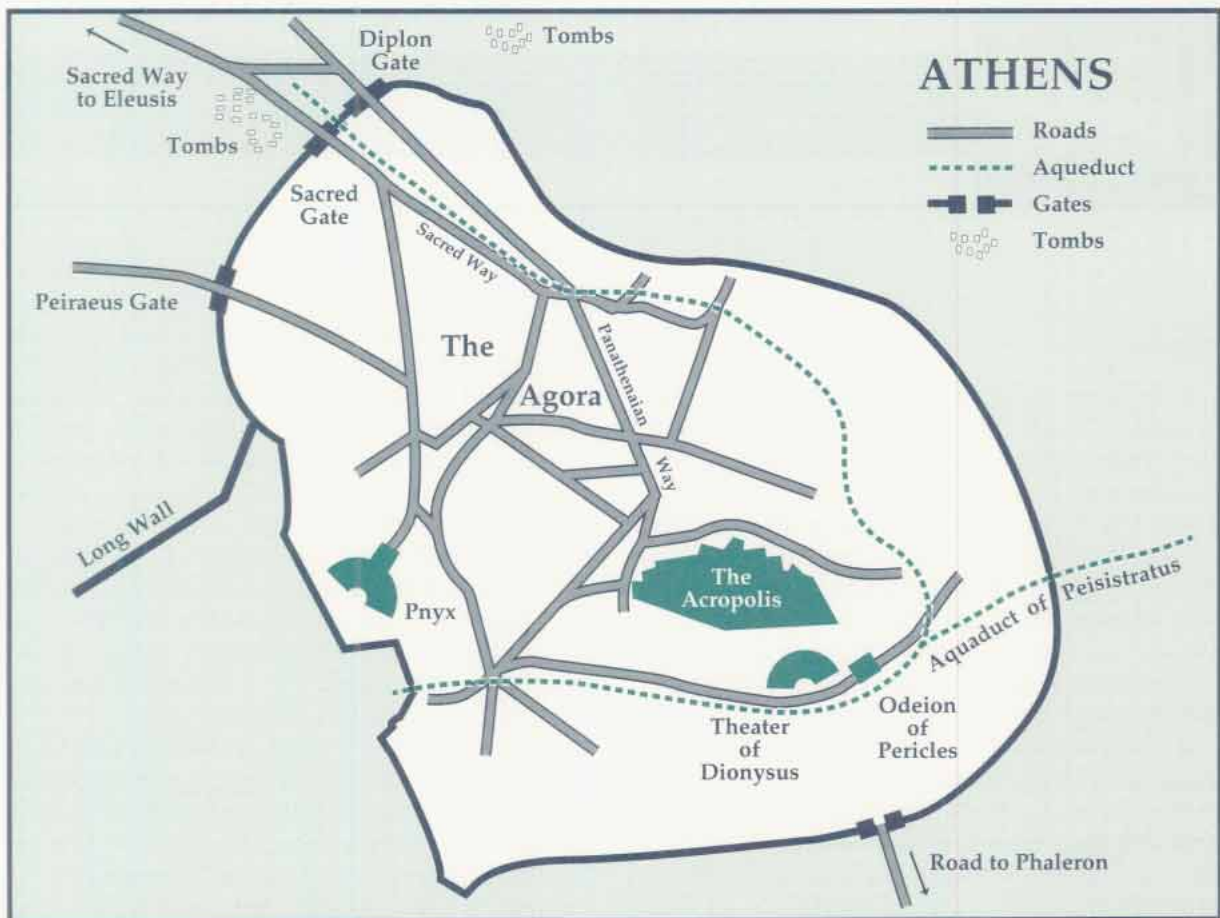
Approximately one-twentieth of the population was the ruling class, descendants of the Dorian conquerors known as *spartiates* or "equals." These were the only Spartans with political privileges. People who had once been allies of Sparta or from vassal states were known as *perioeci* or "dwellers around." They were the only ones allowed to practice manufacturing and carry on trade. The helots were bound to the soil. Though they were allowed to keep for themselves part of what they raised for their Spartan overlords, they were treated like slaves.

Young spartiates were sometimes sent to live among the helots in disguise. They acted as spies or like secret police to avert another uprising. These young men had been given permission to kill anyone they deemed necessary to maintain Sparta's control over the Messenians. Though they were the ruling class, the spartiates underwent rigorous and brutal training and were almost slaves to the state themselves.

At birth, they were all examined to determine if they would be weaklings. If so, they were taken into the hills to die. Males began their schooling at age seven, but their education was limited almost exclusively to military training. Girls had greater freedom than in many other Greek states, as they were encouraged to exercise to make themselves fit to be the mates and mothers of the Spartan men. Hardship was encouraged to inure both men and women to the pains and deprivations of war. Men between the ages of 20 and 60 had to spend most of their time in state service.

Marriage was expected, though young men lived in barracks and ate in military mess halls. For her part, a wife was expected to produce healthy offspring, though if they were male, they were taken away to be educated as soldiers when they reached age seven. Male or female, the spartiates all took fierce pride in their status as the ruling class.

The state claimed the best land and divided it into estates which were given to the spartiates as equally as possible. The helots who worked the land were also state property and were assigned to their master along with the land. The spartiates were forbidden to engage in any business except agriculture, so the helots' labor supported the entire ruling class. Spartan law forbade selling a helot outside the country or awarding a helot his freedom. Politically and socially, then, the Spartans were insular and conservative. Their greatest rival was a study in opposites.





Athens

Attica, the region in which Athens lay, did not suffer the Dorian invasion. The city prospered from silver mines nearby and enough farmland to raise some grain, grapes, and olives. The harbor at Peiraeas opened the city to a future in trade. In the eighth century B.C., Athens began to import large quantities of grain to feed her populace. Olive oil, marble, pottery, and finished products were exported.

Though originally under a monarchy, over time the large land owners formed the Council of the *Areopagus*, which quickly became the dominant power. Once in power, they abolished the monarchy. Because the council members were wealthy, they were able to survive the relatively long time it took for olive orchards and vineyards to produce usable crops. Imported grain was quite costly, and most people could not afford it. Small farmers were forced into debt, into serfdom, or into outright slavery when they could not repay the debts they had incurred.

The urban middle class sided with the peasants and called for governmental reform. Aside from the Council, the senior officials of Athens were called *archons*. They served as magistrates, administering the law. In 594 B.C., to address the concerns of the people, an aristocrat named Solon was appointed chief magistrate and empowered to make reforms. Solon changed the laws written by Draco over a century before, and wrote a constitution for Athens. Among the alterations was the establishment of a council known as the Four Hundred, which admitted the middle class as members. The lower classes were given the right to serve in the Assembly. A final court of appeals for criminal cases was created which was open to everyone and elected by popular vote of all free adult males.

Some of Solon's most significant reforms were to cancel existing debts of poor farmers and to outlaw enslavement for debt from that

point on. The amount of land which an individual could own was restricted, and a new system of coinage was introduced. Athenian citizenship privileges were offered to any foreign craftsmen who would set up permanent residence in Athens, and all men were instructed to teach their sons a craft or trade.

Though they were accepted, Solon's reforms failed to please everyone. The nobles complained that their powers had been reduced, while the middle and lower classes complained because the Council of Areopagus still held power. Public outcry and discontent eventually led to the takeover by Athens' first tyrant, Peisistratus, who promised stable government and enrichment of the city. In 560 B.C., Peisistratus, backed by a great many citizens, usurped the government of Athens. Called a tyrant because he had acted illegally in taking control, Peisistratus ruled as a benevolent dictator. Under his rule, the City Dionysia was begun (see page 58) and the power of the nobles was further reduced. His son Hippias was cruel, however, and in 510 B.C., he was overthrown by a group of nobles who received aid from Sparta.

A noble named Cleisthenes emerged as the leader, and two years later he presented his reforms to the people. Cleisthenes has been called the "father of Athenian democracy" because his reforms granted full citizenship rights to all free men living in Athens. A new council was formed to act as the main governmental power, with control over the administrative portions of government and the power to prepare proposals to the Assembly.

Members of the Council were chosen by lot, and any male citizen over 30 was eligible. The authority of the Assembly was also expanded. It could request money for certain projects, reject or approve proposals made by the council, and declare war.

More reforms continued as the common people found themselves in control of their own lives for the first time. In 487 B.C., they



instituted ostracism, which allowed a popular vote to exile anyone deemed dangerous to the state for 10 years. In 462 B.C., the man who was to guide Athens through her golden age rose to power.

Pericles was elected Chief *Strategus* (president or chief general) of the Board of Ten Generals chosen by the Assembly. These were the commanders of the army and the chief legislators for Athens. Under Pericles, the Assembly was given the right to initiate proposals as well as approving or rejecting those of the Council. Magistrates' powers were reduced to simply officiating over trials rather than acting as the judge. Instead, at the start of a new year, a list of 6,000 citizens was chosen by lot. From this, juries were formed to hear cases, though unlike modern juries, these ranged in size from 201 to 1,001 men who met to hear a particular trial. Majority vote decided the final verdict.

Despite the many new freedoms given to the citizens of Athens, many were disenfranchised. The citizen population of Athens was a minority which consisted only of free males. Women, foreign residents, and slaves were all excluded. At this time in its history, Athens, birthplace of democracy, had about 50,000 citizens and 100,000 slaves. It has been argued that without slaves to perform the manual labor of the city, Athenians would never have had the leisure time to develop the arts, theories of government, and philosophies which became their crowning achievements. Regardless of how many slaves Athens possessed, however, Sparta was suspicious of Athenian ideas of freedom.

In 445 B.C., Sparta and Athens agreed to a 30-year truce. Athens continued with her empire-building, however, and Sparta came to distrust about Athenian intentions. Where Athens was progressive and expansionist, with an advanced urban culture, Sparta was conservative, inclined to protection rather than expansion, and still tied to agriculture.

Athenians reveled in their freedoms, while Sparta proudly continued its policy of self-denial and sacrifice. To Athenians, Sparta was old-fashioned, barbaric, and reactionary; Sparta saw Athens as wanting control over the Peloponnesian states and inciting the helots to rebellion with their dangerous new ideas. The spark which lit the Peloponnesian War, however, was not a direct result of their cultural differences, but Athens' attempt to control the Corinthian Gulf, the main trade route to Sicily and Italy.

Corinth, Sparta's chief ally, contested the attempt, and playing on Sparta's fears of Athenian imperialism persuaded Sparta to make war on Athens. In 431 B.C., Sparta's army invaded Attica, prepared to do battle. Pericles persuaded Athenians not to join battle, but to withdraw behind Athens' walls. Knowing they could not defeat Sparta's army in a land battle, they resolved to meet them at sea and provide for the city by importing grain from the Black Sea region and Egypt. The Spartans devastated the land, then left. They continued forays for six years.

From 430 to 423 B.C., plague came to Athens, probably brought aboard the grain ships from Egypt. A quarter of the population of Athens died cooped up behind their walls, among them Pericles who had guided Athens for over 30 years. He was succeeded by Cleon and Nicias. They continued Pericles' plan, refusing to meet the Spartans on land while winning several battles at sea, and refused to accept Sparta's suit for peace.

After a series of inconclusive battles, the Peace of Nicias between Athens and Sparta was made in 421 B.C. It was to last for 50 years. Apparently believing itself free to resume its expansion, Athens invaded Sicily and lay siege to Syracuse. Sicily appealed to Sparta for help, and in 415 B.C., the war resumed. The next year, the Athenian army in Sicily was destroyed, and its general Nicias was executed for his incompetence.



Wishing to punish Athens for earlier insults and interferences, and seeking to regain power in Asia Minor, Persia offered to finance Sparta's fleet in return for recognition of Persia's claim to the Ionian states of Asia Minor. Since these states had traditionally been allied with Athens, Sparta quickly agreed. With Athens' army demolished, Sparta now looked to vanquish her at sea. With military precision, Sparta set about cutting off Athens' shipments and forcing naval battles.

The Spartans extended a final offer, which was rejected. At Aegospotami, the Spartans destroyed Athens' navy in 405 B.C. A year later, its grain supplies cut off, left without an army or navy, its trading empire in ruins, starving Athens surrendered unconditionally.

Athens was placed under the rule of a group of pro-Spartans known as the Thirty Tyrants, her fortifications were destroyed, and she was made a subject state of Sparta. Sparta now held sway over all of Greece and set up oligarchies which were supported by Spartan troops in place of democracies. They confiscated property and executed those who opposed them. Though Athens overthrew the Thirty Tyrants within a year and reestablished their democracy, most of the rest of Greece was dominated by Sparta for 30 years. Athens would never recover her political power, but continued as a center for intellectual and artistic achievement.

In 400 B.C., Sparta sent mercenaries to aid the King of Persia's brother Cyrus in his bid for the throne. Defeated at Cunaxa, the Greek army of 10,000 managed an epic retreat under general Xenophon. Nevertheless, this signalled war with Persia. In 395 B.C., a coalition of Athens, Thebes, Corinth, and Argos, reacting to years of Spartan abuse, was formed. Funded by Persia, the coalition met Sparta in battle the next year at Coronea. Sparta's great general Agesilaus barely managed to defeat the coalition troops. Persia, beset elsewhere, eventually let the war wane.

In 371 B.C., the Theban army under their great general Epaminondas defeated Sparta at the Battle of Leuctra. This signalled a decline in Sparta's fortunes from which it never recovered. Thebes briefly gained ascendancy and began the same sorts of abuses as the Spartans. Once again the other states rose to battle, and in 362 B.C., they fought at Mantinea. The battle was inconclusive, with both sides claiming victory, but Epaminondas was killed; left leaderless, the Thebans were unable to hold onto their gains.

All the bickering and constant warfare had left the great city-states exhausted and weak, however, and by 350 B.C., they began to feel the shadow of the power looming to the north, as Philip of Macedon, father of Alexander the Great, began his bid to rule all of Greece.

The Alexandrian Empire

338-323 B.C.: Philip of Macedon reorganized the way his army functioned, creating a force which featured both noble cavalry called companions and tight phalanxes of lightly armored infantrymen armed with small shields and a long pike called a *sarissa*. This allowed him both strength and flexibility, and he defeated the Greeks at Chaeronea in 338 B.C. He planned to unite all the Greek city-states under one ruler, with each state still responsible for governing itself. Before his plans could reach fruition, he was assassinated at Aegae in 336. His son Alexander, then 20 years old, succeeded him.

Alexander's campaigns spanned just over 10 years, but created for him an empire which stretched from Greece to India, eclipsing the former Persian empire and encompassing most of Egypt as well. Although the Macedonians were considered little better than barbarians by the rest of Greece, Alexander's campaigns introduced Greek culture and ideals far into Asia and Egypt.



In 334 B.C., he defeated the Persians at Granicus and advanced through Asia Minor. While wintering at Gordium, Alexander was presented with the Gordian knot. Legend stated that whoever could undo the extremely complicated knot would control all of Asia. Alexander cut it with his sword. In 333 B.C., Darius III, king of Persia, was defeated by Alexander at Issus. Alexander then laid siege to Tyre and entered Egypt in 332 B.C., where he founded the city of Alexandria.

The following year, Darius was finally defeated at Gaugamela. Though he fled the battle, he was killed by his own nobles, and Alexander became his successor by right of conquest. From there, Alexander moved on, and in 330 B.C., he occupied the cities of Babylon and Persepolis.

Alexander invaded India in 327 B.C. and extended his empire to the Indus River, but his generals and troops, tired of warfare, wanted to pull back and go home. Knowing he could not continue without the good will of his troops, Alexander agreed. He had never lost a battle.

In 323 B.C., Alexander died of a fever while in Babylon, and his empire was partitioned among his generals. Disagreements with the partitioning and wars of succession continued, supplemented by small conquests of one city-state over another for the next century, as Greece slowly declined.

Hellenistic culture gained favor in Egypt, parts of Asia, and in Rome. Much of Greece's learning was preserved in the Library at Alexandria, and people throughout the Mediterranean, Asia Minor, Egypt, and Asia became familiar with Greek ideas and art. The country that had briefly united under Alexander had lost any other influence, however. As small squabbles and petty wars gave way to invasions from Gaul, Greece also lost her place as the power of the Aegean and Mediterranean to the new power from the west known as Rome.

Suggested Reading

This is not intended to be a comprehensive history of ancient Greece, nor is every battle, discovery, or triumph in philosophy, the arts, or science noted. Additionally, the other city-states such as Argos, Corinth, and Thebes are not covered in any detail. The period is much too complex, and the detail far too rich, to be completely covered in a short gaming reference. This serves as a quick overview for a period which spans almost 2,000 years of history, most of it accessible only through archaeological discoveries, historical writings (which did not begin until sometime between 500 and 450 B.C.), and poems or dramas about previous times, which had until then been handed down orally. Further, since the Greeks had no one accepted calendar or way of dating their years until the advent of the Olympic games, most of the given dates for events are those accepted as the most likely ones by modern historians and archaeologists.

More detailed and complete information on the age can be found by browsing through any local library or by visiting any college or university library which offers a classics or liberal arts program. This is highly recommended as a way to gain more insight into the culture and plan campaigns around historical or mythological events mentioned here. Some of the following works are contemporary accounts, while others offer insights into the daily life and times of the period.

Contemporary Accounts

Arrian. *The Campaigns of Alexander*. Written nearly 400 years after Alexander's death, this provides a fairly reliable picture of the man and his achievements.

Herodotus. *Histories*. These describe the events of the Greek and Persian wars, which occurred about 30 years before this book was written.



Homer. *The Iliad*. Written in the eighth century B.C. and drawing upon and organizing the oral poetic accounts of a prior age, this great epic poem describes the times and events of the Trojan War and serves as one of the few sources of information about that age.

Homer. *The Odyssey*. Continuing the story begun in *The Iliad*, this epic tells the story of the homeward journey of Odysseus, one of the greatest heroes of the Trojan War.

Thucydides. *History of the Peloponnesian War*. Written by an Athenian who served as a general for a time during the Peloponnesian War, this contains accounts which are the only source of much of that era of Greek history.

Xenophon. *Anabasis*. This work is based on Xenophon's personal experiences leading the retreat of 10,000 Greek mercenary soldiers from their defeat in Persia during Cyrus' failed uprising.

Xenophon. *Hellenica*. Xenophon's main historical work which tells the story of the end of the Peloponnesian War (which Thucydides died before completing) and describes events leading up to and including the Battle of Mantinea in 362 B.C.

General Works

These are filled with beautiful color or black and white illustrations, plans, diagrams, and maps, and easily understood text.

Archibald, Zofia. *Discovering the World of the Ancient Greeks*.

Biers, William R. *The Archaeology of Greece: An Introduction*. This book is full of photographs of relics and sites, as well as drawings of designs and everyday items used during the period.

Grant, Michael. *The Founders of the Western World*. This new book is filled with relevant and detailed text on both the Greeks and Romans.

MacKendrick, Paul. *The Greek Stones Speak: The Story of Archaeology in Greek Lands*. This is a dry text, but it features several good draw-

ings of archaeological digs and discoveries.

Nelson, Richard B. *Armies of the Greek and Persian Wars*.

Oliphant, Margaret. *The Atlas of the Ancient World*.

Pearson, Anne. *Eyewitness Books: Ancient Greece*.

Warry, John. *Warfare in the Classical World*. This reference is invaluable.

Daily Life

Fictionalized accounts of ancient life follow: Davis, William Stearns. *A Day in Old Athens*. Life in Athens in 360 B.C. told in an approachable and enjoyable manner which both enlightens and explains.

Mireaux, Emile. *Daily Life in the Time of Homer*. Though informative, the pedantic writing endeavors to prove the author's pet theories.

Mythology and Legend

Bonnefoy, Yves, compiler. *Greek and Egyptian Mythologies*. This contains several essays on specific themes in mythology.

Gibson, Michael. *Gods and Monsters from the Greek Myths*. A beautifully and tastefully illustrated guide designed to appeal to older children and young adults.

Grimal, Pierre. *The Penguin Dictionary of Classical Mythology*. A comprehensive listing of mythological figures, heroes, gods, and semi-historical persons.

Hamilton, Edith. *Mythology*. For decades, the required introductory work to Greek mythology, it is still a classic. Hamilton explains the myths as well as retelling them.

Homer. *The Iliad and the Odyssey*. A new storybook edition from Dorset Press, with easily understood prose accompanied by lavish, color illustrations.

Low, Alice. *The MacMillan Book of Greek Gods and Heroes*. For younger readers, with black and white and a few color illustrations.



Fictional Works

There are several other novels which feature this time period aside from these few.

Renault, Mary. *Fire from Heaven*. Though it contains sensitive material, this fictionalized story of Alexander the Great's childhood submerges the reader in the period.

Swan, Thomas Burnett. *Cry Silver Bells*, *The Day of the Minotaur*, and *The Forest of Forever*. This fantasy series is set in the early Mediterranean, featuring "monster" heroes.

Wolfe, Gene. *Soldier of the Mist* and *Soldier of Arete*. These books follow the story of a mercenary in Greece in the year 479 B.C. As with all Wolfe's works, they are engrossing and complex, dealing with mature themes.

The Dramas

Greek tragedy and comedy present wonderful, heroic stories and legends, accounts of the great families, or amusing portraits of life and contemporary thought.

A partial listing includes:

Greek Tragedy—

- | | |
|------------|--|
| Aeschylus. | <i>Oresteia</i> (a trilogy); <i>Prometheus Bound</i> |
| Sophocles. | <i>Oedipus Rex</i> ; <i>Oedipus at Colonus</i> ; <i>Antigone</i> |
| Euripides. | <i>Electra</i> ; <i>Medea</i> ; <i>The Trojan Women</i> |

Greek Comedy—

- | | |
|---------------|---|
| Aristophanes. | <i>Lysistrata</i> ; <i>The Birds</i> |
| Menander. | <i>The Shearing of Glycera</i> ; <i>The Girl from Samos</i> |

The Philosophers

These writings contain some of the questions and discoveries with which people of the times were concerned.

- | | |
|------------|---|
| Plato. | <i>Apology</i> ; <i>The Republic</i> |
| Aristotle. | <i>Nichomachaen Ethics</i> ; <i>Poetics</i> |



Character Classes Allowed

There are many differences between a campaign set in the world of ancient Greece and one set in a standard AD&D® world. Nowhere is this more evident than in the types of character classes which are available. Many of the standard classes do not fit into a Greek campaign, while others must follow certain restrictions. Other classes (such as cleric) are unavailable during certain time periods or unless the character is also of high rank (e.g., during Mycenaean times). Of course, if the DM is running a fantasy campaign based on Greece, more options are open for character creation. The classes which are available and the type of campaign in which they are most suitable are listed on the table below.

TABLE 1: Greek Character Classes

Class	Historical	Fantasy
Fighter	yes	yes
Paladin	no	no
Ranger	DM*	yes*
Mage	no	no
Specialist Mage	no	yes*
Psionic	no	no
Cleric	yes*	yes
Druid	DM*	yes*
Thief	yes	yes
Bard	yes*	yes

"DM" means that this class is available only with DM approval. An asterisk (*) means that the class is available, but highly restricted, greatly limited in power, or available only to foreign characters. Greek campaign characters may not be paladins, as the concept behind those holy warriors had yet to be invented. No Greek campaign characters may be psionic or psionics or mages, although they may be specialist mages in a fantasy campaign, subject to DM approval.

Most characters should be upper class, as they will have the wealth, the freedom, and the leisure for adventures. While it's possible to play a freed slave or a potter turned soldier, keep in mind that these characters will have very little training for their new careers, little or no money with which to buy starting equipment, and will be received with very little enthusiasm until they prove their worth.

Furthermore, there are no elves, half-elves, dwarves, halflings, orcs, or other non-human races in the Greek historical setting. A DM who wishes to include non-humans in a fantasy setting is free to do so. Some ideas for creating player characters from centaurs, satyrs, dryads, and other such mythological creatures are given later.

In a purely historical campaign, there is little room for female characters either. Greek women (at least of the higher classes) were mostly expected to stay at home and oversee the household. They were rarely allowed out and had no voice in the government or their husbands' businesses. Sticklers for realism could include women as bards or priests, since flute girls and other entertainers abounded and the oracle at Delphi was female. Those not so concerned with absolute accuracy could follow the Minoan pattern and allow female characters the freedom to choose any class. In a fantasy setting, of course, female characters should be included just as they are in standard AD&D® games.

Dual-classed characters should be extremely rare in a historical campaign, unless moving from thief to fighter or vice versa. All characters should use a kit designed specifically for a Greek campaign or one customized from the recommended kits from the AD&D® *Complete Handbook* series. This requires that the optional proficiency rules be used. A few new proficiencies which reflect the Greek culture are explained later in this chapter. Each character should choose at least one Greek proficiency reflecting his or her background.



Regardless of any information to the contrary which may be found under the specific descriptions of various character classes and kits, all characters must abide by the weapons, armor, and equipment restrictions imposed by the time and place. If there were no two-handed swords available in the time period, for instance, the character may not have one—even if it would normally be a required weapon for the kit or character class in a standard AD&D® campaign.

Warrior Classes

In the Greek campaign setting, the majority of player characters should be warriors. Indeed, it might be argued that the legendary Greek heroes formed the backbone of Greek mythology. And of course, the Athenian and Spartan hoplites and the companion cavalry of Alexander the Great were respected and feared throughout the known world—and with good reason.

Permitted Warrior Kits

In a historical campaign, the Hoplite Warrior kit and the Companion Warrior kit are the most representative of the classic Greek warrior. In a legendary campaign these are also appropriate, though the Hero Warrior kit best reflects the assorted mythological heroes like Perseus, Jason, and Heracles (called Hercules by the Romans). Other available warrior kits can be found in *The Complete Fighter's Handbook*.

Though these kits are presented here as suitable for a Greek campaign, the DM and player must use common sense in equipping the character. Restrictions on weapons and equipment have already been discussed, but this also applies to proficiencies. If the proficiency makes no sense in the character's background or if it did not exist, it may not be taken. Money is discussed in Chapter 4.

Available kits include the following:

Amazon: The Amazons of Greek mythology are the prototype for this kit. They are traditionally portrayed as coming "from the north." Legend states that they were ruled by a queen, worshiped Ares (and sometimes Artemis), and excelled in handling bows and spears. Though legend states Amazons each removed one breast to become better archers, this is hardly necessary. Scholars are undecided as to whether or not Amazons really existed, and the DM must decide whether to allow them in a purely historical campaign.

Barbarian: Barbarians should be from the less civilized areas of Europe, not from Greece itself. Their weapons, particularly their special weapons, conform to the time. The DM should help the players select appropriate alternatives.

Berserker: Legends tell of the great rages of Heracles, and *The Iliad* tells the story of the "wrath of Achilles." This kit (with proper modification for Greek weapons, armor, and background) is suited to portray such characters. It may also be used similarly to the Barbarian kit.

Myrmidon: Historically, the Myrmidons were people from Thessaly who were at one time ruled by Achilles. The kit is particularly suited to a Greek campaign and forms the basis of the Hoplite kit (which is simply the Myrmidon kit, customized for Greek play). If the DM wishes to set the campaign in a time period before the hoplites came into being, or during the Alexandrian campaigns (as Foot Companions), this class may be used.

Peasant Hero: Unable to afford hoplite armor and weapons, the lower classes often joined in warfare as auxiliary troops, using bows or slings or rowing the triremes, then boarding the enemy ship to fight. This kit presents the best way a character with a humble background might begin an adventuring career.



Pirate/Outlaw: It is possible to use this kit to create bold seagoing PCs who prey upon the supply ships of enemy city-states or the Phoenicians. They will be more like warrior-traders than the typical representations of pirates like Blackbeard, and may carry both supplies and warriors in times of war.

These kits suit either a historical or fantasy campaign. In a fantasy campaign, other kits may be allowed by the DM. Fantasy may go beyond what is suited to a purely historical campaign, but unrestricted access to either anachronistic items or classes may ruin the flavor of the campaign the DM wishes to present. This holds true for all the classes.

Three new warrior kits designed for a Greek campaign are presented below.

Companion Warrior Kit

A Companion is one of the elite horse riders of the Macedonian army who serves under Philip or his son, Alexander the Great. Companions are aristocrats, hereditary land-owners, and companions to the king. Trained to the same discipline as the hoplites, Companions are hardened veterans and serve both offensively and defensively to support their king and state. Used in combination with hoplites and pikemen (phalangites), Companion cavalry is an almost unstoppable force.

Though technically from a later time period, this kit may be used to generate a warrior from Athens or one of the other city-states, since the hoplites replaced the old cavalry, which was made up of aristocrats, as the chief soldiers for the state. Though the hoplites carried the day at Marathon, the Hellenes learned from the Persians that there was still a need for cavalry. In a fantasy campaign, this kit might be used to generate a character with a flying mount.

Requirements: Strength 9+.

Role: Companions serve their king as soldiers, elite guards, and friends or counselors.

They may also serve as royal messengers, couriers, liaisons with foreign powers, or as ambassadors. They may adventure alone or in company with others. When they do so, they act as unofficial scouts, noting terrain features, troop strengths, important persons, and other facts about the area which may be important to their state should war arise.

Secondary Skills: Recommended skills are Armorer, Groom (caring for one's horse), or Scribe. Others may be allowed by the DM, but none should involve a trade or craft.

Weapon Proficiencies: Companions must spend two of their initial weapon proficiencies on short sword and *xyston* (a long cavalry spear with metal points on each end). If they wish, they may specialize in either. Other permitted weapons include dagger, javelin, short bow, sling, and spear.

Nonweapon Proficiencies: Required Proficiencies: Reading/Writing and Riding (land-based). Recommended Proficiencies: (General) Agriculture, Animal Handling, Animal Training, Etiquette; (Priest, no extra cost) Ancient History (especially Military History), Musical Instrument; (Warrior) Armorer, Blind-fighting, Charioteering, Endurance, Weapon-smithing.

Armor/Equipment: Companions must each purchase a bronze or iron breastplate, a Boeotian helmet, a *xyston*, and a short sword with starting money. All Companions each start play with a medium war horse, fully caparisoned with bit, bridle, blanket, and pad, and with a very distinctive uniform. The uniform of the Companions consists of a long-sleeved purple tunic and a golden yellow cloak with a purple border. This is worn with the armor and helmet.

Special Benefits: Companions are just what their name implies, noble companions to a powerful ruler. As such, they are greatly respected at home (a +2 to all reactions when within their own state), immune to prosecution when acting on behalf of their king (when



in home territory), and somewhat protected because others fear the might of their state. If bested in battle, but still alive, the chances are good that they will be ransomed rather than slain. Additionally, their recommendations to the king have a 5% per level chance of influencing the king's decisions.

Special Hindrances: Companions are their king's sworn friends. They must honor their commitment to their king whenever called to do so, even if it is inconvenient. The king's wishes and priorities must always come first. Furthermore, so long as they wear the distinctive dress of a Companion, they are always recognizable. Whatever they do and wherever they go, people will assume they are active agents for their king.

Wealth Options: 3d4 × 10 drachmas.

Hero Warrior Kit

The Hero is the ideal warrior: strong, brave, clever, respectful of the gods, and comely, never at a loss for what to do—whether it is the right thing or not. They each have a fatal flaw which comes to the fore at inopportune times, and one or more of the gods takes a personal interest in their welfare.

The Hero is based on Odysseus, Perseus, Theseus, Heracles, and Jason, and is best suited to a fantasy campaign. Females are as likely to be heroes as males, as shown by Atalanta, one of the Argonauts who sailed with Jason. Heroes are often the offspring of one of the gods and a mortal. Heroes do not attract followers, as they rarely build strongholds, even at higher levels.

Requirements: Strength 17+, or Strength 9+ and Intelligence and Charisma 15+ each.

Role: Heroes do great deeds. They live to accomplish the impossible. Often, they must overcome overwhelming odds, discern the solution to unanswerable riddles, or perform tasks which no mortal can do. Though Heroes are capable of adventuring alone, they can

also easily cooperate with others. Even Heracles sailed as one of the Argonauts under the command of Jason. As their fame grows, they are sought out and requested to perform incredible tasks. Heroes may represent their city, their king, their family or their patron god(s) in performing their amazing feats. They are what others aspire to be.

Secondary Skills: Recommended are Hunter or Navigator. Sedentary skills and those which require that the Hero pursue a trade are unsuitable for this kit.

Weapon Proficiencies: Heroes may choose their weapons from any of the following: short bow, club, dagger, short sword, sling, spear.

Nonweapon Proficiencies: Bonus Proficiency: Endurance. Recommended Proficiencies: (General) Animal Handling, Animal Training, Blacksmithing, Fire-building, Riding (Airborne), Riding (Land-Based), Rope Use, Seamanship, Swimming; (Priest, does not cost an extra slot) Religion (Greek pantheon); (Rogue, costs one extra slot) Disguise, Jumping; (Warrior) Animal Lore, Blind-fighting, Charioteering, Hunting, Navigation, Running, Survival.

Armor/Equipment: Heroes begin play with one weapon of choice from any of those allowed, their normal clothing, enough food to last for two days, and a water or wineskin (filled). They may acquire armor and other equipment from a patron who hires them or through bartering their services. They may use any armor available.

Special Benefits: The Hero receives two special benefits:

First, Heroes are favored by one or more gods, who actively work in their behalf. This may be through counseling a certain course of action or by giving the Heroes special one-of-a-kind magical items which will help them complete their fantastic quests. The DM may either roll randomly on Table 2: Favors, or choose to bestow the one which makes most



sense in a given situation. A Hero should not receive the benefit of more than two favors in any given story (or part of a campaign).

TABLE 2: Favors

D4 roll	Favor
1	Strength. This gives the Hero great strength as per the second-level wizard spell, except that Strength of 19 or more can be conferred.
2	Luck. This favor confers the benefits of combined <i>chant</i> and <i>prayer</i> spells—i.e., a +2 bonus to the Hero's attack, damage, and saving throws and a -2 penalty to his foes' rolls for one turn.
3	Counsel. This favor grants special knowledge to the Hero which helps him or her complete a task or a quest. It functions as the <i>divination</i> spell, except there is no chance for an incorrect answer.
4	Gift. This favor bestows one or more gifts upon the Hero. These are usually special magical items (DM's choice) which the gods loan to him or her and explain how to use, but may be mundane items the Hero had no reason to suspect he or she might need. When giving the gift, the gods do not necessarily appear in their own forms.

The DM is free to add other favors which reflect the time and mythology. If Heroes ever fail to properly honor the gods, they lose their favors until they atone somehow.

Second, Heroes receive the benefits of fame. There is a 10% chance per level that people have heard of these Heroes. These people will treat Heroes with great respect and admiration, will flatter them, and provide them with food and shelter or gifts so they can be near them or claim them as friends.

At 3rd level and above, Heroes can call upon a group of brave people (from zero up to his own level) to accompany them on an adventure. The chance for heroes to do so is equal to the amount of fame they have \times 10% (e.g., at 3rd level, there is a 30% chance). These people will serve as rowers on a ship or as troops in a large battle, though they cannot directly influence the outcome of the Heroes' main quest. They will not serve as bait or wear down the Heroes' opponents before the Heroes do battle. If asked to do anything they feel should be the Heroes' job, or if denied payment, they lose respect for the Heroes and desert at the first opportunity. The DM should determine how large the group is depending on what they are needed to do.

Special Hindrances: Heroes have two hindrances:

First, there is a bad side to fame as well. Those who are jealous may seek to do the Heroes harm and have a better chance to locate them from reports of their whereabouts. They may be challenged by those who seek to best them to gain a reputation. Even those who admire them (including gods at higher levels) will propose harder and more dangerous tasks and expect them to perform them or lose their reputations as Heroes. Each month, there is a 10% chance per level that some sort of challenge occurs.

The opposite side of fame is notoriety. If the Heroes treat others badly or fail to be heroic, they gain reputations for arrogance or for being fakes. Those who would have accorded them honor now denounce them and attempt to have them driven from their midst.

Second, all heroes have a fatal flaw. This may be an inherent part of their personality or some doom beyond their control, but whatever their flaw is, it comes into play at inopportune times. It serves to make things harder for them, to curb their power, and to insure that they do not aspire to challenge the gods. Each Hero has only one fatal flaw. This may



be rolled randomly on Table 3: Fatal Flaws, or chosen by the player or DM. The flaw comes into play whenever it seems to be appropriate to the DM, but should not be used to unfairly trip up the character at every opportunity.

Other flaws may be created by the DM or by the player (with DM approval). Greek mythology and the great Greek dramas provide a wealth of ideas for heroic flaws. Though many of the legendary heroes suffered for their flaws, some managed to overcome them or make up for them through performing great deeds. The chance to do so should form an integral part of the Hero character. No flaw should ever automatically cause the death of Heroes or their companions or keep them

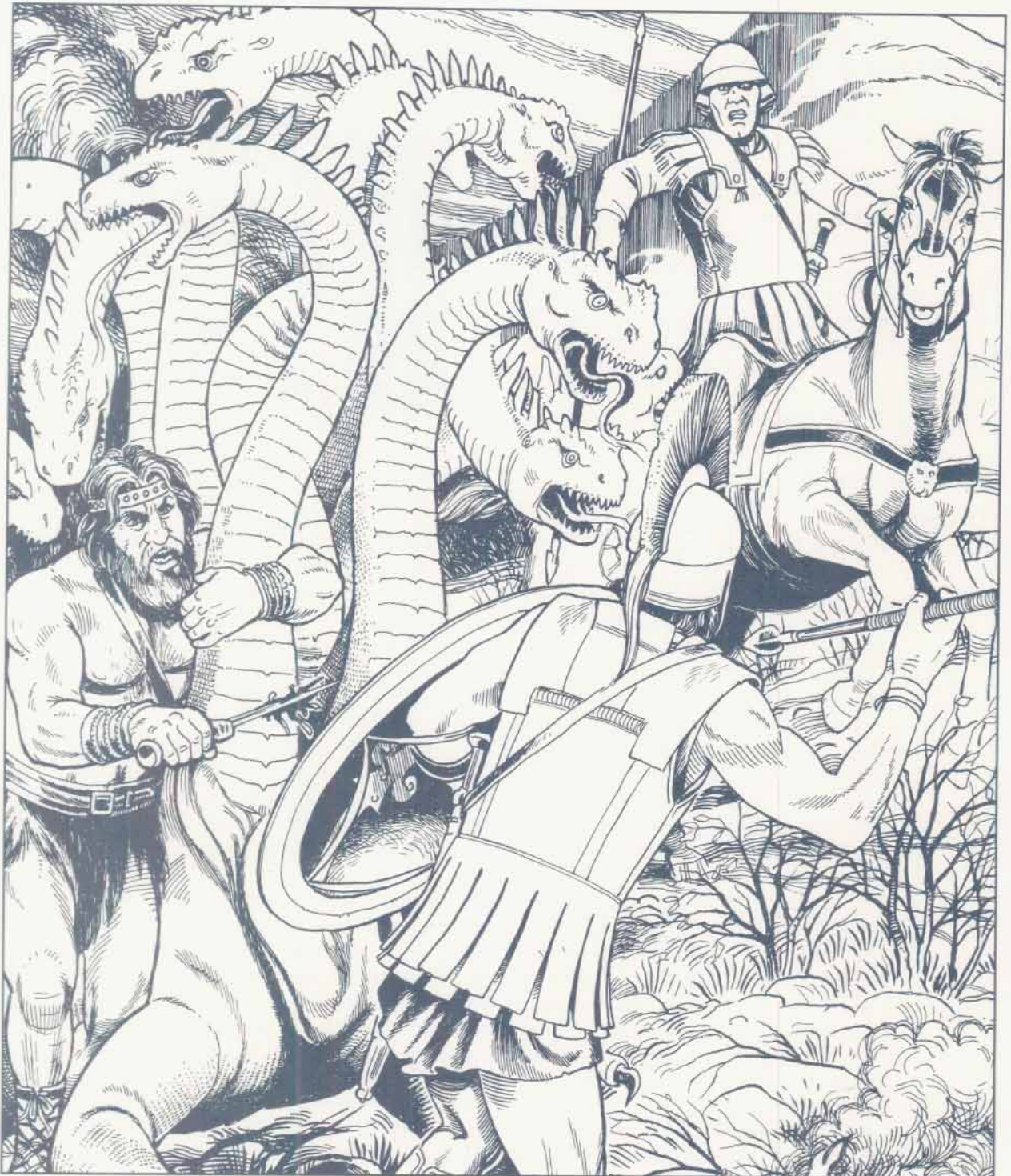
from achieving their goals.

Wealth Options: None. True heroes don't need starting money.



TABLE 3: Fatal Flaws

D4 roll	Flaw
1	Hubris. Excessive pride. The Hero is too proud to withdraw when overmatched or to surrender when bested. The Hero may alienate certain NPCs or refuse help perceived as unnecessary. Finally, the flaw may preclude the Hero from taking subtle or devious courses of action in favor of a head-on confrontation.
2	Rage. The Hero becomes enraged for a turn whenever insulted, challenged, or the Hero thinks he or she is about to be overcome in battle. It confers the benefit of a +2 to attack and damage rolls, but exacts a -4 penalty to armor class. The Hero cannot distinguish friend from foe while enraged, and may harm or kill innocent people.
3	Fate. This flaw represents the working out of fate for some past misdeed of the character or his or her family, or may simply be an incomprehensible doom, ordained since his or her birth. Though the god(s) may still favor the Hero, at some point the penalty must be paid. The nature of the flaw of fate, its cause, and the probable penalty are best decided by the DM and player working together to reflect the intended course of the DM's campaign.
4	Orphan. The Hero was either abandoned or given away at birth. This may have been because of a prophecy about the child or because the Hero's parents could not keep the child, were ashamed of the child for some reason, or believed the child to be a weakling. The child survived somehow, being raised by wolves, a poor shepherd, a fisherman, or some such. Now as an adult, the Hero either seeks to learn his or her true heritage or ignores those beginnings to find fame or adventure. At some point the Hero crosses paths with a family member. This person may even be a villainous character and may possibly become the character's sworn foe. The character will not know who this person is (although the family member may be aware of the relationship), but the Hero's actions toward the relative determines his or her future. The gods do not reward those who harm their own families—even in ignorance.





Hoplite Warrior Kit

See also *Myrmidon*, p. 23.

The Hoplite is a heavily armed foot soldier trained in sports and warfare since childhood. Traditionally, Hoplite ranks are restricted to free men old enough to fight. Many follow no other trade than soldiering and act as guards for merchant ventures or in patrols to insure the security of the city, though others practice a trade or oversee their lands when not called upon to fight. Most Hoplites are from the upper and middle class, as their weapons and armor are expensive. If from the city of Sparta, the Hoplite is a spartiate (one of the ruling class) and is a full-time soldier who has been inured to hardship since birth. Hoplites are each associated with one of the city-states of Greece.

Requirements: Strength 11+.

Role: Hoplites are the military force for their cities, serving both in armies of conquest and as defenders of their cities. They may also see action when acting as guards for trading ventures, while on patrol around the city, or when escorting officials or ambassadors to another city. They never serve as mercenaries unless their city has agreed to perform such services for a foreign power or for another city-state or unless their former city has been destroyed. They exist to preserve the autonomy, pride, and culture of their city-state.

The historical Hoplite was a free man of some monetary means. Women, peasant farmers, and even slaves or former slaves could be accorded a place among their ranks in a fantasy campaign. It's possible to use this kit to create warriors for use in Greek campaigns set before the rise of the city-states.

Hoplites never gain followers and set up no strongholds. They rise one rank in the army for every three levels above the first they attain up to the tenth (1st-3rd level: infantry, 4th-6th level: captain, 7th-9th level: commander). At 10th level, one can be elected a gen-

eral. The chance is 2% for each point of the Hoplite's Charisma. Every time the Hoplite attains a new level after this, the chance is rerolled, adding 5% for each level over 10th.

Example: A character with a Charisma of 12 has a 24% chance of becoming a general upon reaching 10th level. At 11th level, there is a 29% chance; at 12th level, he has a 34% chance, and so on.

Secondary Skills: Recommended choices are Armorer, Bowyer/Fletcher, Navigator, Scribe, and Weaponsmith.

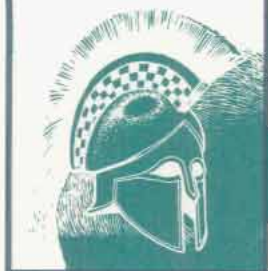
Weapon Proficiencies: A Hoplite must spend two of his first four proficiency slots learning short sword and long spear. Any weapon specialization taken must be with one of these two weapons. As the Hoplite becomes eligible for more Weapon Proficiencies, other weapons may be chosen from the ones available in the period.

Nonweapon Proficiencies: Required Proficiencies: Ancient History (especially Military History), Tactics (new, see page 42). Recommended Proficiencies: (General) Cooking, Direction Sense, Fire-building, Seamanship, Swimming, Weather Sense; (Priest, costs one extra slot) Local History, Reading/Writing, Religion (Greek pantheon); (Warrior) Armorer, Blind-fighting, Bowyer/Fletcher, Endurance, Running, Set Snares, Survival, Tracking.

Armor/Equipment: Hoplites must each spend money on the arms and armor of their profession: a bronze breastplate, helmet, and greaves, a short sword and long spear, and a hoplon shield rimmed in bronze.

If current money is insufficient for a breastplate, a Hoplite may buy a layered linen cuirass instead, but must upgrade to a breastplate as soon as he can afford it. A Hoplite may purchase any other equipment available and may keep any money not spent as starting funds. This reflects his generally affluent background.

Special Benefits: Hoplites have two main advantages:



First, Hoplites are easily recognized by the device of their city, which is painted on their shields. They are regarded favorably in their home city and in those cities which are its allies. People are more friendly, more likely to give them information, and more likely to charge reasonable prices or agree to barter with them so long as they wear the "uniform" which identifies them. They gain a +1 benefit to all reaction rolls when in a friendly city.

Second, Hoplites are usually part of the city's army and, as such, may be immune to some prosecutions for their actions in behalf of the city. They may, of course, be subject to disciplinary actions from their superior officers or could even suffer ostracism if their misbehavior warrants it.

Special Hindrances: Hoplites are recognizable so long as they bear their city's emblem on their shields. This causes them to suffer a -1 penalty to reaction rolls when dealing with or traveling through cities which are not allies of their home city-state. In cities which are hostile to their city-state, the reaction roll penalty becomes a -2. If they represent a city-state which is ostensibly the ally of a city they are visiting, but which is actually perceived as a threat or is an unpopular overlord, the -2 penalty applies.

Though they can easily dispense with the shield (and take the armor-class penalty), Hoplites are proud of their city and have a code of honor which makes them hesitant to do so unless the reason is overwhelming. Their honor is tied in with their city and the city's patron deity. They must always try to represent the ideals of bravery, willingness to die for their city, loyalty to their city and allies, and cunning. They take poorly to insults and insist upon the honor due themselves, their companions, and their city.

Finally, Hoplites are usually under the command of superior officers and must obey them if at all possible. Disobedience to the commands of an officer can never occur just

to benefit Hoplites personally. They must have a good reason which benefits their city or its army.

They are allowed, however, to question orders or discuss reasons why they should not have to obey them when the orders are not given in the heat of battle. If they believe they are right after hearing the arguments of their superior, they may either agree to obey the orders and file a notice of disagreement with the superior's commander, or they may ask that the matter be settled by an officer of a higher rank than the original order giver.

Wealth Options: The Hoplite receives 3d4 × 10 drachmas starting money.

Notes: In a historical campaign, there are only humans. In a fantasy one, nonhumans could possibly become Hoplites, but they would have to be humanoid (centaurs make better cavalry) and strong enough to qualify for the class.

Rangers

In a historical campaign, the magical abilities of rangers have no place. If viewed as hunters who are skilled in tracking, hunting, and fighting, with no special abilities regarding animals, the DM may allow the class. It is likely that the rangers are not from one of the great city-states. It is equally likely that they won't care to remain in a city-state once they experience it.

In a fantasy campaign, rangers may have access to all their powers. They should learn to use a bow. Many rangers will be female, and those of either sex will usually honor Artemis as their patron deity.



Wizard Classes

The standard AD&D® game wizard with flashy spells and combat magic has no place in the Greek campaign. Historically, the closest thing to magic known were the Oracles of the gods, and these were manifested through their priests. The wizard class is not permitted in a historical Greek campaign.

Greek mythology, epic poetry, and drama, however, offer many portraits of magic-wielding characters—most of them female. Tales of Circe, Medea, and Hecate refer to them as witches or sorceresses, while males are called magicians. None are particularly trusted, and most are seen as potentially evil and dangerous. A fantasy campaign would hardly seem as exciting without magic-wielding foes to fight, however, so the occasional character may be allowed the advantage as well.

There is no special kit for Greek wizards, though there are many restrictions on them. Certain schools are not allowed, which limits specialist mages to a few types. Within other schools, particular spells are very inappropriate for the setting. Because most magic is reserved for the gods, spellcasting takes a lot more time than it usually does in AD&D® games. Casting time now indicates the number of rounds required to cast the spell. Casting times listed with a unit of time attached have that unit raised by an order of magnitude. Spells taking rounds to cast now take turns, turns become hours, hours become days, and days become weeks.

Even with these limitations, the wizard character has great power and advantages over common men and women. DMs may wish to lift some of these restrictions, but the further from the approved kits and spell lists a wizard character is allowed to stray, the less like a Greek setting the game will be.

Restrictions on mages, the schools of magic available, and spells allowed are as follows:

Restrictions on Mages and Spellcasting

All mages must be specialist mages. Only the following PC specialist mages are permitted: conjurers, diviners, enchanters, illusionists, and transmuters. Abjurers and invokers do not exist, and necromancers must be NPCs.

Certain standard AD&D game spells are not available. There are no abjurations, necromantic spells are for NPCs only, and few invocation/evocation spells are available. Spells which are permitted are listed below.

There are very few eighth-level spells, and one of these is usable only with the will of the gods. There are no ninth-level spells available.

Again, all casting times are raised by an order of magnitude.

Wizards should have a kit which reflects their background. Wizard kits available are listed later in this section.

Permitted Spells

Spells suitable for a Greek campaign are listed on page 32. The DM is free to add or subtract spells from this list and should make a list of permitted spells for the players. In the list below, spells from *The Complete Wizard's Handbook* are listed as (WH), those from the *Tome of Magic* are listed as (T), and the spell from *Legends & Lore* is listed as (LL).

Notes about special spells, as indicated on the list by an asterisk (*), are listed below.

Enchant an Item: Normally a sixth-level spell, *enchant an item* is available only as an eighth-level spell.

Flame Arrow: This spell is usable only to light arrows. The second application of the spell is not permitted.

Greater Malison: Use of this spell against those whom the gods favor results in its reversal upon the caster.

Minor Malison: See *greater malison*, above.

Monster Summoning: See the Monster Summoning Chart on page 34. The following



Permitted Wizard Spells

First Level

Affect Normal Fires
Armor
Audible Glamer
Cantrip
Change Self
Charm Person
Comprehend
 Languages
Dancing Lights
Detect Disease ^{WH}
Detect Magic
Divining Rod ^{WH}
Enlarge
Fire Burst ^T
Friends
Grease
Hold Portal
Hypnotism
Identify
Lasting Breath ^T
Light
Metamorphose
 Liquids ^T
Mount
Phantasmal Force
Read Magic
Shield
Spook
Taunt
Unseen Servant
Ventriloquism
Wall of Fog

Second Level

Alter Self
Bind
Blindness
Darkness 15' Radius
Detect Evil
Detect Invisibility

Detect Life ^{WH}
Fog Cloud
Forget
Glitterdust
Improved
 Phantasmal Force
Insatiable Thirst ^T
Invisibility
Magic Mouth
Maximilian's
 Earthen Grasp ^T
Mirror Image
Misdirection
Past Life ^T
Ray of Enfeeblement
Scare
Sense Shifting ^T
Summon Swarm
Whispering Wind

Third Level

Clairaudience
Clairvoyance
Delude
Flame Arrow*
Gust of Wind
Haste
Hold Person
Illusionary Script
Infravision
Invisibility 10'
 Radius
Maximilian's Stony
 Grasp ^T
Minor Malison* ^T
Monster
 Summoning I*
Phantom Steed
Sepia Snake Sigil
Slow
Spectral Force
Suggestion

Tongues
Watery Double ^T
Wind Wall
Wizard Sight ^T

Fourth Level

Charm Monster
Confusion
Detect Scrying
Emotion
Enchanted Weapon
Fear
Fire Charm
Fumble
Greater Malison* ^T
Hallucinatory
 Terrain
Illusionary Wall
Locate Creature ^T
Magic Mirror
Massmorph
Monster
 Summoning II*
Plant Growth
Polymorph Other
Polymorph Self
Sleep*
Solid Fog
Thunder Staff* ^T
Vacancy
Wizard Eye

Fifth Level

Advanced Illusion
Animal Growth
Chaos
Fabricate
False Vision
Hold Monster
Magic Staff ^T
Mind Fog ^T

Monster
 Summoning III*
Shadow Door

Sixth Level

Conjure Animals
Eyebite
Legend Lore
Mass Suggestion
Mislead
Monster
 Summoning IV*
Permanent Illusion
Programmed
 Illusion
Project Image
True Seeing
Veil

Seventh Level

Charm Plants
Mass Invisibility
Monster
 Summoning V*
Statue
Vision

Eighth Level

Enchant An Item*
Enhance ^{LL}
Permanency*

Ninth Level

None



are unsuited to a Greek campaign: bear, buffalo, elephant, jackal, jaguar, lynx, mammoth, mastodon, oliphant, and tiger. If in Persia, Egypt, or India, some of these will then be available.

Permanency: This spell is usable only in its application for fashioning magical items, and only by the will of the gods. The DM should assign a percentage chance of failure based on the power of the item to be made permanent. There is a base 5% chance which is modified another 5% per level of the spell(s) incorporated into it. For example, if a wizard tries to create a permanent medallion which holds the powers of *charm person* and *suggestion*, there is a 25% chance the spell will fail (base 5% + 5% for a first level spell + 15% for a third level spell = 25%).

Sleep: Normally a first level spell, *sleep* is available only as a fourth-level spell.

Thunder Staff: Use of this spell has a 10% chance of attracting Zeus' attentions and enmity.

Permitted Wizard Kits

A few of the kits from *The Complete Wizard's Handbook* are allowable and should be used for wizards in the Greek setting. These are listed here:

Academician: This kit is perfect for a Greek campaign. The weapons allowed need to be adjusted to fit those available, and another required proficiency—philosophy (new, see page 42)—needs to be added.

Amazon Sorceress: Like the Amazon warrior kit, this is highly suitable for a Greek campaign. Any of the specialist schools allowed in the Greek setting are open to them.

Militant Wizard: This kit provides a good choice for characters from the more warlike backgrounds of Greece, such as Sparta. The following changes need to be made to the kit, however, as there are already a number of restrictions on wizards in the Greek setting.

First, they may only be specialist wizards of the schools of alteration, conjuration/summoning, or greater divination. They must abide by the restrictions on those schools as given in the *Player's Handbook*, but Table 6, page 40, in *The Complete Wizard's Handbook* (which shows the oppositional schools for Militant Wizards) does not apply. Other restrictions given do apply. The system for rolling the schools the wizard may learn spells from should be adjusted to comply with the spell schools available in the campaign.

Mystic: Alter this kit as follows: Non-weapon proficiencies must conform to those available, and the Mystic receives none of the special benefits listed. Mystics must spend only one hour meditating per day, but if they learn spells immediately following their meditation time, they may memorize spells in half normal time, as they have found a state of higher consciousness in which to do so.

Patrician: Imminently suited to a Greek background, the following changes should be made to this kit: the true Patrician of the golden age has no secondary skill except politician. Certain individual Patricians may choose to ignore hospitality benefits.

Peasant Wizard: Though this kit is suitable, it is less so than some of the prior choices. They are not the most frequently encountered of all wizards, and they do not automatically receive shelter, but do receive the +2 reaction bonus from other peasants.

The Source of Magic

Regardless of their specialty school or kit, all wizards owe their magic to the evil goddess Hecate. She is the source of all mortal magic in the Greek setting. All wizards must acknowledge this and make the proper sacrifices to her or lose their powers. Wizards need not be of evil alignment to do this. It shows respect to revere the gods, regardless of alignment differences.



Monster Summoning Charts

Land and Aquatic (Salt and Fresh Water)

Monster Summoning I (d8)

1. ant, giant
2. bat, huge
3. beetle, fire
4. hawk, large
5. leech, giant
6. owl, common
7. rat, giant
8. DM's choice

MS II (d6)

1. animal, herd
2. beetle, bombardier
3. centipede, giant
4. horse, wild
5. spider, large
6. wolf

MS III (d8)

1. beetle, boring
2. boar, warthog
3. centipede, megalomorph
4. dog, death
5. mule
6. snake, constrictor
7. spider, huge
8. stag

MS IV (d6)

1. hydra, 5 heads
2. owl, giant
3. panther (leopard)
4. snake, giant constrictor
5. wasp, giant
6. wolf, worg

MS V (d8)

1. cockatrice
2. hornet, giant
3. hydra, 7 heads
4. hydra, 5 heads, pyro-
5. lizard, subterranean
6. minotaur
7. snake, giant, pois./spit.
8. spider, giant

MS I (salt) (d4)

1. barracuda (1HD)
2. lamprey, common
3. urchin, black
4. weed eel

MS II (salt) (d4)

1. dolphin
2. ray, sting
3. sea horse
4. urchin, green

MS III (salt) (d4)

1. barracuda (3HD)
2. crab, giant
3. crocodile
4. urchin, red

MS IV (salt) (d6)

1. hippocampus
2. lobster, giant (crayfish)
3. shark (3-5HD)
4. triton
5. urchin, yellow
6. DM's choice

MS V (salt) (d6)

1. eel, giant
2. lamprey, sea
3. shark (5-6HD)
4. spider, giant marine
5. urchin, silver
6. DM's choice

MS I (fresh) (D6)

1. barracuda (1HD)
2. frog, giant (1HD)
3. lamprey, common
4. nixie
5. weed eel
6. DM's choice

MS II (fresh) (d6)

1. barracuda (2HD)
2. dragonfish
3. eel, electric
4. frog, giant
5. leech, giant (2HD)
6. DM's choice

MS III (fresh) (d4)

1. barracuda (3HD)
2. crab, giant
3. frog, giant
4. DM's choice

MS IV (fresh) (d6)

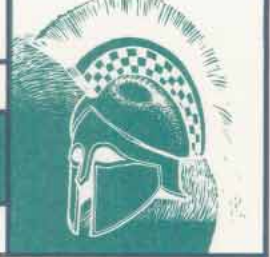
1. beetle, giant water
2. crayfish, giant
3. hippocampus
4. pike, giant
5. piranha, giant (max. hp)
6. spider, giant water

MS V (fresh) (d4)

1. eel, giant electric
2. pike, giant (max. hp)
3. river shark (5-6HD)*
4. water snake, giant**

* use shark

** use giant poisonous snake



Priest Classes

In Mycenaean times, there was no separate priest class. The leader of a village or city acted in that capacity, offering sacrifices to the gods for their favor. Similarly, during the golden age of the Greek city-states, the head of the household performed the day-to-day sacrifices for his family, and there was little need for a priestly class except to keep the gods' temples and preside over special festivals or to perform specialized tasks. The special tasks included healing and prophecy.

In a historical campaign, priests perform these duties, but have no access to spells. They are required to take the healing and herbalism proficiencies, and they should be given access to enough campaign information to allow them to attempt predictions if they are expected to act as oracles.

In a fantasy campaign, priests are not so limited. Though there are few kits available, and their spells and spheres are limited, those priests who worship any of the gods of the Greek pantheon outlined in *Legends & Lore* have the spheres, benefits, and drawbacks associated with their particular deity. They do not have to take a priest kit, but should work with the DM to create a reasonable background if they do not. The following kits from *The Complete Priest's Handbook* are suitable:

Amazon Priestess: Like her warrior and wizard counterparts, the Amazon Priestess has much to offer. The armor must comply with that available, and the recommended gods for Amazons to worship are Artemis and Ares. While Amazons may worship others of the Greek pantheon, priestesses of gods other than Artemis and Ares are considered less powerful and command less respect.

Barbarian/Berserker Priest: Like the Barbarian warrior kit, this priest must come from outside Greece, probably from a warlike and less civilized tribe of Europe. It is unlikely that this priest worships one of the Greek

gods. Although this kit is allowed, part of the fun of playing in a particular setting is using characters who belong in that culture, and playing outsiders can detract from this.

Nobleman Priest: This kit is much like the Patrician kit, and should be adjusted in much the same way. Also, the priest may not have armor or weaponry not of the Greek setting.

Scholar Priest: This kit is best suited to a priest serving Athena, goddess of wisdom and warfare, but can be taken by others. If the Scholar Priest serves Athena, he must allot all his 1st-level weapon proficiencies to weapons. He may exchange only subsequent weapon proficiencies for nonweapon ones.

Additionally, Healer Priests and Oracular Priests are important to the Greek campaign.

Healer Priest: This type of priest is a follower of Asclepius, the god of medicine (see page 77). The priest should be created using the guidelines for healing priesthoods on pages 63-64 of *The Complete Priest's Handbook*. The priest may have only weapons which fit the setting. The strongholds which these priests build are shrines to Asclepius, where those who are ill or injured come to be cured. If cured, patients are expected to leave representations of the part which was healed as a sort of testimonial to the power of the priests and the god (for example, someone who had a broken leg might leave a sculpture which resembles his own leg as closely as possible).

Oracular Priest: This does not use the Prophet Priest Kit, but the guidelines under Oracles, Prophecy on pages 77-78 of *The Complete Priest's Handbook*. The most famous prophets were Cassandra of Troy, who was cursed with prophecies always true but never believed, and the Oracle at Delphi. Both received their visions from Apollo. Other gods for Oracular Priests include Gaea (whose priests are considered druids) and Zeus. For a Greek campaign, Gaea's and Zeus' priests should be given major access to the divination sphere, rather than minor access.



Prohibited Spells

Certain spells do not fit the Greek setting. These prohibited spells are listed below. Spells from the *Tome of Magic* are listed (T).

In some ways, priest spells are less restrictive than mage spells, as they cause damage more directly and readily. This may make the priest more powerful than the mage, a turn-around from standard AD&D® settings. This is intentional, as gods invest their priests with power, while mages simply draw upon the power of Hecate.

Restricted Spells

The only priests who have access to *raise dead* and *resurrection* are those of Asclepius and Hades. Hades may also grant other spells which deal with undead, and the power to control or turn them, to his priests as needed.

Call woodland beings cannot be used to call brownies, pixies, sprites, or treants. These creatures are not part of the Greek setting.

Only priests of Gaea, Zeus, Demeter, and Poseidon may use *control winds* or *control weather* to increase winds to gale force.

Prohibited Priest Spells

First Level

Ring of Hands ^T
Thought Capture ^T

Second Level

Dust Devil
Frisky Chest ^T
Mind Read ^T
Mystic Transfer ^T

Third Level

Extradimensional
Detection ^T
Glyph of Warding
Helping Hand ^T
Magical Vestment
Meld Into Stone
Memory Read ^T
Negative Plane
Protection
Telepathy ^T
Unearthly Choir ^T

Fourth Level

Addition ^T
Dimensional Folding ^T
Imbue With Spell
Ability
Mental Domination ^T
Protection From
Lightning
Rapport ^T
Sticks to Snakes
Thought Broadcast ^T
Tree Steed ^T

Fifth Level

Air Walk
Anti-Plant Shell
Barrier of Retention ^T
Blessed Abundance ^T
Cloud of Purification ^T
Dispel Evil
Elemental
Forbiddance ^T
Extradimensional
Manipulation ^T
Extradimensional
Pocket ^T

Illusory Artillery ^T
Magic Font
Meld ^T
Mindshatter ^T
Plane Shift
Rainbow
Shrieking Walls ^T
Thoughtwave ^T
Transmute Rock To
Mud
Undead Ward ^T

Sixth Level

Aerial Servant
Anti-Animal Shell
Conjure Fire
Elemental
Crushing Walls ^T
Dragonbane ^T
Fire Seeds
Forbiddance
The Great Circle ^T
Group Mind ^T
Land of Stability ^T
Liveoak
Monster Mount ^T
Part Water

Seclusion ^T
Spiritual Wrath ^T
Transport Via Plants
Word of Recall

Seventh Level

Astral Spell
Changestaff
Conjure Earth
Elemental
Exaction
Gate
Holy Word
Hovering Road ^T
Illusory Fortification ^T
Mindkiller ^T
Reincarnate
Restoration
Shadow Engines ^T
Spacewarp ^T
Spirit of Power ^T
Succor
Tentacle Walls ^T
Timelessness ^T
Wind Walk



Assigning Spheres

Many of the new spheres introduced in the *Tome of Magic* are acceptable for a Greek campaign. These are assigned to the deities which have a connection to them. Two spheres are not allowed in a Greek campaign at all: Astral and Time. This is because only the gods have access to and control of time and space. If they have need for heroes to enter another plane, they will grant permission or arrange access. The new spheres and the deities who grant access to them are listed below:

Chaos:	Dionysus and Uranus
Law:	Athena and Hades
Numbers:	Asclepius, Hephaestus, and Hermes
Thought:	Apollo and Athena
Travelers:	Hermes
War:	Ares and Athena
Wards:	Rhea and Zeus

Rogue Classes

Thieves

As in any culture, some members of Greek society are dishonest. The standard AD&D® game thief is fine for a Greek campaign so long as a few changes are made to his skills and general background. This applies as well to those kits which are appropriate.

All thieves in a Greek campaign (historical or fanciful) begin with a -40 to their open locks skill, and a -40 to their find/remove traps skill. This reflects the rarity of locks and their corresponding traps in ancient Greece. Most locks consisted of a simple latch which could easily be lifted up and opened by anyone with a slender piece of wood or metal. Others were simple holes in the door through which a piece of leather was drawn and tied off. Doorkeepers and a stout timber across the door were the deterrent to thieves in Hellenic

households, not locks. In many cases, since Greek houses were often constructed of hardened mud blocks, thieves were known as "wall-diggers," for any who wished entry would dig their way in through the wall before attempting entry through a solid wooden door.

The second change is in a -25 to the chance to pick pockets. This reflects the difficulty of successfully (and secretly) snatching a coin or two when most poorer Greeks carried their coins in their mouths, and richer Greeks had trusted slaves whose primary job was to carry the master's purse (clutched tightly in both hands) and walk behind him to market. This -25 penalty does not apply to the use of this skill at sleight of hand.

The third adjustment is to the thief's ability to read languages. Most Greeks spoke no other languages than Greek. Only those few who were actively engaged in trade or who were determined scholars became familiar with foreign languages. Unless thieves are themselves foreigners, engaged in piracy, or have adventured in foreign places, then they are unlikely to speak or read any language other than Greek. The DM will have to decide if the character's background warrants a skill in this area.

In background, the Hellenic thief also differs from his medieval counterpart. First, there are no thieves' guilds which provide training and possible shelter. There is also little tolerance for thieves. They cannot go into the local marketplace, announce their profession and be offered jobs. Thieves caught in the act will be fined at the least and, in some areas, might be hauled before the magistrate and enslaved for their crimes.

Despite these drawbacks, it is still possible to play a thief character in the Greek setting. Since the thief's player will probably not choose to "waste" points on buying off penalties to his skills, the thief will progress much faster in other areas. Alternatively, the player



might choose to have the character invest points in gaining those skills anyway and perhaps gain fame as the only person in his town or city that might have a chance to unlock that strange chest which was found!

The thief kits from *The Complete Thief's Handbook* which are permitted in a Greek campaign are listed below. Some of them may be used to make the thief an honest and valued member of society. As with all other kits, these must conform to the restrictions on weapons, armor, and equipment.

Acrobat: With the proper change of background, the acrobat makes a good choice for a Greek campaign, historical or otherwise. Acrobats can make a fair living entertaining at evening gatherings in the homes of aristocrats. They can also find employment in the many festivals held throughout the year.

Bandit: This kit provides a good basis for those who have lost everything in war or been exiled. Many Bandits subsist only on what they can grab from farmers moving produce to market or by raiding herds in the countryside. Occasionally, large groups may sign on as mercenaries or auxiliary troops for one city or another.

Buccaneer: This is the thief version of the fighter's Pirate/Outlaw Kit. Buccaneers are likely to be semi-legitimate traders or merchants who aren't above causing difficulty for rivals or foreign traders. In times of war, their ships can carry supplies and troops, and they may act as privateers, preying upon the supply ships of their enemies. Because they are often in contact with foreign merchants, Buccaneers have the read languages skill.

Cutpurse: Though a difficult profession to follow, this may be quite rewarding to a clever thief. He is certainly unlikely to be suspected if he is cautious. If he plies his trade only under crowded conditions, when he has a better chance to slit a purse undetected or to "accidentally" bump people, causing them to cough out their coins, he may be able to pick

up some coins and remain completely anonymous.

Scout: This is one of the best choices available, for it not only provides a steady employer (the city's military) but also respectability for a thief character. Rather than becoming guild masters or crime bosses when they retire, however, Scouts are likely to find themselves prominent citizens with a future in politics.

Spy: Similar to the Scout, but sent to other cities to gather information, the Spy is also a "legitimate" thief. The Spy may even be one of the nobility who has supposedly been "ostracized."

Swindler: Because medicine was a very inexact science during ancient times, quacks abounded. Almost anyone could set up in the *agora* (marketplace) and sell "medicines" purported to cure ills and afflictions. Other types of swindles, from phony land deals to false revelations from the gods to fraudulent merchandising agreements, are also possible.

Bards

Helen of Troy, Achilles, Heracles, and Oedipus would all probably be unknown were it not for the bards of ancient Greece. Whether called poets, dramatists, actors, or singers, these were the people who preserved and passed down the great epics, who helped to define music, and whose poetry could inspire their cities to rally in the face of certain defeat and win against overwhelming odds. Also counted among the bards are the chroniclers and historians, and the entertainers who performed for the aristocracy or at the great festivals. Though originally counted as one of the priestly professions, bards became more secular and split away from their purely religious functions sometime in the seventh century B.C. Though they still participated in the rites, they became more entertainers than priests.

In a historical campaign, the bard character



can easily fit one of the roles above. Despite the generally nonmagical nature of historical Greek bards, characters can still use their *legend lore*-like ability to examine and identify magical items, but can more easily identify well-known swords or other pieces of equipment as one belonging to legendary heroes. Likewise, bards can (like Orpheus) counter hostile songs and sound used as magical attacks, and their poetry could certainly be used to refute claims made by other bards. However, any bard kits used in a historical campaign would be unable to use magical spells. As with the thief class, they would also take a -25% to their pick pockets ability.

Aside from these changes, there is no reason why bards cannot benefit from their other special abilities. The bard character class in the *Player's Handbook* or the True Bard in *The Complete Bard's Handbook* could serve in this capacity. As with thieves, all bards are restricted to the armor, weapons, and equipment available in the time period.

Bards in a legendary or fantasy campaign are restricted in their spell use as follows:

Bards should be limited to learning and casting 1st through 3rd level divination and illusion/phantasm spells. Their spell progression should also be stopped at 7th level, giving them access to three 1st level, two 2nd level, and one 3rd level spells per day.

The permitted bard kits are:

True Bard: Aside from its use as the basis for a historical bard, the True Bard, with its special abilities intact, is a good kit for a fantasy or legendary campaign. In order to maintain a good reputation, however, the true bard must produce a new poem, song, or instrumental piece whenever patrons request one (no more than one per week) or whenever performing for a festival. A simple proficiency check can determine success.

Charlatan: These tricksters can be used either for historical or legendary campaigns. They should beware, however, for the Charla-

tan might pose as a Hoplite only to be sent out to fight a war! Desertion is not looked upon favorably.

Herald: Heralds must represent a particular city-state. Heralds have both quasi-religious and civic functions to fulfill, as they are the primary announcers who introduce the start of festivals and call assemblies to order. It is also their job to arrange truces and meetings between city-states and ambassadors. Their most important function is to arrange a burial truce after battles, during which both sides may remove their dead from the field and give them the proper burial or cremation ceremonies. This kit provides an interesting bard character that has ties to both religion and politics.

Jongleur: Jongleurs are the general athletic entertainers (along with acrobats) at festivals and feasts. They cannot pole vault since the sport and the proper tools to perform the maneuver were not yet in existence.

Loremaster: Thucydides and Herodotus, the great Greek historians who are credited with developing the art of historical writing, would be considered Loremasters. This kit would provide a good reason for the character to travel and become involved in many different situations in order to gather first-hand accounts. The Loremaster would also be treated as a storyteller, whether traveling or at home, and would have a broad selection of heroic tales and at least a little knowledge of several subjects to embellish his stories.

Thespian: The Thespian kit is a natural for a setting which invented tragic and comic drama as well as farcical dance-skits known as satyr plays. Unlike those of medieval times, however, dramatists and actors are highly respected. It should be remembered, however, that acting during this time consisted of long orations delivered while elaborately costumed and masked. Attempts to feign more realistic behavior should be made with a -2 penalty on the Acting proficiency roll.



Other Character Details

Sex

Although Greek society generally favors males, female characters may be used in any of the kits or classes. Historical details may show the limited choices available to women during this time period, but these should never be used to exclude female players from the game or limit female characters to a subservient role in play.

Nonhuman Races

In a fantasy or legendary campaign, it is possible to use nonhuman races as player characters. It is strongly recommended that DMs who choose to allow them make them rarities in their campaigns and limit the choices to those beings which belong in the Greek background rather than allowing the standard elves, dwarves, halflings, and gnomes. Nymphs, satyrs, and even dryads (with the restrictions relaxed on leaving their trees) could make interesting characters. Centaurs and minotaurs could also be used.

Since player characters are considered to be exceptional members of their races, this might entail some alignment changes for the creatures in question, and it would certainly call for allowing them to achieve higher levels than "normal" members of their species. Full rules for creating new player character classes are given on pages 22 and 23 of the *DUNGEON MASTER™ Guide*. (DRAGON® Magazine had rules for centaur PCs in issues #103 and 105; half-dryad and half-satyr PCs appear in issue #109.)

Other mythological creatures could also be included if the DM felt they might benefit the campaign. A veiled medusa sorceress could cause fear in the heartiest of heroes, while a satyr bard might provide an amusing variation on the romantic troubadour stereotype.

As with more standard nonhuman races, the DM must take care that any special abilities possessed by the race do not give them an overwhelming advantage over human characters. If one or more of the nonhuman's special abilities seem too advantageous, the DM should feel free to limit its use, eliminate it entirely, or concoct a disadvantage which balances it out.

Secondary Skills Available

If the DM is using the secondary skills option, the list given on page 53 of the *Player's Handbook* may be used with the following deletions and additions:

The secondary skills of gambler and teamster/freighter should not be used. The trapper/furrier skill should be allowed only for characters from more primitive backgrounds or backward areas of Greece (such as Macedonia), and the skill of politician should be added to the list.

Proficiencies

Of the proficiencies listed on pages 54 and 55 of the *Player's Handbook*, all are suitable for a Greek campaign. Other proficiencies should be taken only by those characters who would have them as a part of their background. It is unlikely, for instance, that a noble Athenian would have a proficiency in pottery. Though the pottery of Athens became quite famous, the art of the potter was considered a trade, not a hobby or skill a nobleman would acquire. On the other hand, almost all Greeks learned to swim, since most cities were close to the ocean or rivers.

Several proficiencies have also been introduced in the *Complete Handbook* series as well as in some of the *Historical Reference Sourcebooks*. Many of these are excellent for a Greek campaign. They include the following:



General Proficiency: (from *Charlemagne's Paladins Campaign Sourcebook*, page 23)

Proficiency	Slots	Relevant Ability	Mod
Statecraft	1	Wisdom	-2

Rogue Proficiencies: (from *The Complete Thief's Handbook*, pages 16-19, corrected 1993 edition)

Proficiency	Slots	Relevant Ability	Mod
Alertness	1	Wisdom	+1
Fast-talking	1	Charisma	spec.
Fortune Telling	2	Charisma	+2
Information Gathering	1	Intelligence	spec.
Observation	1	Intelligence	0

(from *The Complete Bard's Handbook*, pages 64-65)

Proficiency	Slots	Relevant Ability	Mod
Acting	1	Charisma	-1
Chanting	1	Charisma	+2
Poetry	1	Intelligence	-2

In addition to those listed above, a few new proficiencies are particularly suited to and useful in a Greek setting. These are listed according to type and are explained below. It is suggested that each character take at least one of them.

New Proficiencies

Proficiency	Slots	Relevant Ability	Mod
(General)			
Art Expression/ Dramatist	1	Intelligence	-2
Athletics	1	Dexterity	-1
Oration	1	Charisma	-1
Philosophy	1	Wisdom	-1
Rowing	1	Strength	-1
(Rogue)			
Chicanery	1	Dexterity	-1
(Warrior)			
Tactics	1	Intelligence	-1

Nonweapon Proficiency Descriptions

Art Expression/Dramatist: The character has a knowledge of comedy and tragic drama and the ability to write plays. This confers the ability to critique other plays as well. If the character rolls a 1 on a proficiency check when creating a new drama or comedy, the work is a masterpiece with lasting value.

Athletics: Characters with athletics are naturally talented in one particular area of athletic endeavor used in the Olympic games. These include foot races, horse races, javelin, discus, chariots, standing high jump, broad jump, and *pancratium* (combined boxing and wrestling). Only the nonmilitary gaming aspect of these activities is emphasized.

This ability may be taken more than once to improve in a category or to acquire skill in a different area. For those areas which are covered under other proficiencies, such as charioteering, an athletics proficiency in the same area provides a +1 to that proficiency check.

Chicanery: Chicanery is the art of trickery, and gives the character knowledge of several forms of sleight-of-hand tricks, swindles, and deceptions, and the ability to perform them. These range from the old shell-and-pea game to carefully opening a goose egg, stuffing a baby snake inside, sealing it closed again, and covering it with mud to hide the original crack, then presenting it to be cracked open!

Oration: The character is skilled in speaking convincingly and well. The oration skill may be used to add to attempts to persuade NPCs to do something the character wants or might be used to sway the emotions of a crowd, although it's impossible to convince someone to do something contrary to their nature. It can also be used to expound upon one's philosophy or religion. Oration skill helps when making a case for oneself in court, and is also a skill which heralds should have in order to fulfill their duties. Actors might also benefit from this skill.



Philosophy: This confers a knowledge of current philosophies as well as an understanding of older or more conservative modes of thought. This includes questions of morality and the state of human existence; theories of government; thoughts on the proper forms for art, music, and drama; and scientific inquiry, as well as mathematics and aesthetics. Successful use of this proficiency makes characters known for wisdom and thoughtfulness by those who hear them speak, and might give them insight into riddles, puzzles, or problems which occur during the game.

Rowing: Though possibly considered a part of seamanship, rowing is an important skill among the Greeks. Both the biremes and triremes depended upon the strength, stamina, and coordination of their rowers. The character with this skill knows how to use the oars of a vessel, how to pull in concert with other oarsmen, the special maneuvers for

ramming other ships, and how to avoid over-extending or tiring while rowing. Those without this proficiency tire more quickly and acquire blisters and muscle pulls while trying to learn to row properly.

Tactics: The character knows about successful tactics used in past military operations and has a grounding in current tactics and formations. This applies to both land and sea military operations and includes knowledge of famous battles and passages from *The Iliad*. This skill is less comprehensive than the military science NWP in HR5 *The Glory of Rome*.

A successful tactics check gives some insight into planning a strategy, highlights problems in a strategy being planned, or shows some weakness in the enemy lines. A successful roll at a -5 penalty allows characters to make a plan (with DM help, of course) which may help their group. It will not guarantee victory, just give them a fighting chance.



Greek Names

The names given here are taken from Greek names still in current usage and from historical or mythological names. Different historical periods are represented; some names came into use late in Greek history. In most cases, the names we are familiar with are Romanized versions. Many names which would have been spelled with a *K* are shown here with a *C*. This promotes clarity, as most people are familiar with Socrates rather than Sokrates.

No last names were used during this period, but people might be known by the town or area they hailed from, the profession they practiced, a trait which described them, or by their relation to someone else. For example, a potter from Athens who has a young nephew

with the same name and who is known to be particularly clever and the son of a great general might be known as Makarios of Athens or Makarios the Wise. He could also be called Makarios the Elder, Makarios the Potter, or Makarios, son of Xeno.

Names of historical figures, gods, giants, and heroes are denoted by an asterisk (*).

Pronunciation

a="ah" as in tall c="k" as in cat
e="ay" as in fate g="h" as in hoe
i="ee" as in keep o="oh" as in coat

All syllables are sounded out, and an *e* on the end is not silent. For example, Aristophanes is *air-iss-toff-an-eez*. Additionally, Bane is not pronounced *bain*, but instead as *bah-nay*.

Male Names

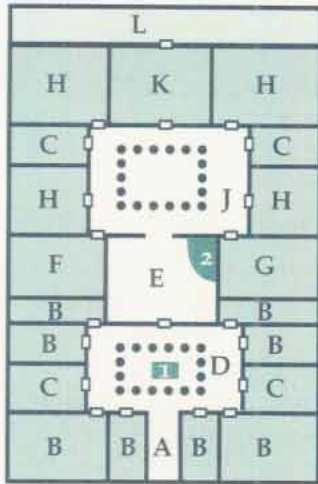
Achillios*	Athanasios	Elutherios	Kyros	Poul
Aeneas*	Avel	Eneas	Lamachus	Preben
Aeschylus*	Balasi	Erasmus*	Leander	Prophyrrios
Agapios	Bane	Etor	Lycurgus*	Pythagoras*
Agésilau	Baruch	Eugenios	Lysander*	Sebasten
Agis	Basil	Eumenes	Lysimachus	Socrates*
Agler	Brasidas	Euripedes*	Makarios	Solon*
Alceus	Callimachus	Eurybiades	Meletios	Sophocles*
Alcibiades*	Cassandra	Euthydemus	Menelaeus	Spyridon
Alexander*	Cimon	Feodor	Mentor	Stamatios
Altair	Clearchus	Georgios	Milos	Stavros
Ambrose	Cleombrotus	Gilos	Narcissus*	Stefanos
Anatoli	Cleomenes	Guilius	Nestor*	Thanos
Anaximander*	Cleon	Gorka	Nicias*	Theodore
Anaximenes*	Cleophon	Gregorios	Nicodemus	Theodosios
Andrew	Cletus	Hali	Nikolos	Theophile
Anker	Colin	Hector*	Orestes*	Thespis*
Antigonos	Cosimo	Hephaestos*	Orion*	Thucydides*
Antiochus	Craterus	Heracles*	Panteleimon	Titos
Antipater	Cyril	Hermes*	Parmenio	Todor
Apollo*	Cyrus	Hesiod*	Parthenios	Uranus*
Apollonios	Damen	Hesperos	Pausanias	Vasileios
Archimedes*	Demetrius	Hipparchus*	Peder	Vasilis
Ares*	Demosthenes*	Hippocrates*	Pello	Xenophanes*
Argus*	Dimitri	Homer*	Pelopidas	Xenophon*
Aristeides	Dinos	Isidorios	Perdiccas	Zeno
Aristokles	Diogenes*	Jason*	Pericles*	Zeus*
Aristophanes*	Dion	Kai	Philip	Zorba
Aristotle*	Dionysios	Kyrillos	Phormio	Zotikos
Arsene	Dionysus*	Konstandinos	Polysperchon*	
Atemas	Dorian	Korudon	Pindar*	
	Draco*	Kuiril	Plato*	
	Dunixi		Polysperchon*	



Female Names

Adara	Cassia	Gaea*	Lycoris	Sandra
Adonia	Catalin	Galatea*	Lydia	Sappho
Agalia	Celena	Georgia	Magarethe	Sebastene
Agate	Charis	Georgina	Margareta	Selena
Agatha	Charissa	Grette	Mathilde	Sibyl
Aleka	Chloris	Hedia	Medea*	Sofia
Alena	Cleopatra*	Helen*	Melania	Sofronia
Alethea	Clio*	Helia	Melanie	Sonia
Alexandra	Cloris	Henrika	Melantha	Sonya
Althea	Cora	Hera*	Melissa	Stephania
Amarande	Corine	Hermione	Melita	Terese
Anatola	Cosima	Hesper	Metea	Tessa
Andrianna	Cybele	Hyacinthe	Mette	Thea
Angele	Cyma	Ianthé	Mona	Thekla
Anthea	Cynthia	Ilithya	Monika	Theodora
Antigone*	Damara	Ines	Myra	Theodosia
Antonia	Damaris	Io	Nerissa	Theophania
Aphrodite*	Damia	Iona	Nicola	Theophilia
Apollonia	Delbin	Ionia	Nike*	Thetis
Arachne*	Delphine	Iphigenia*	Niobe*	Tiphane
Arene	Demeter*	Irene*	Nora	Vanessa
Arete	Dionna	Iris*	Nyssa	Vania
Aretha	Dioreann	Isaura	Odele	Varvara
Arethusa	Dorisa	Ismini	Olympe	Veronike
Araidne*	Drew	Jacinthe	Olympia	Xenia
Ariane	Echo*	Jocasta*	Ophelie	Zena
Artemis*	Elena	Kaia	Pallas	Zenaide
Artemisia	Eleanor	Kairos	Pamela	Zenobia
Aspasia*	Electra*	Kalliope	Pandora*	Zephyr
Asta	Elefteria	Kalonice	Panthea	Zoe
Athanasia	Eleni	Kalcya	Parthenie	
Athena*	Ellen	Kama	Pelagia	
Aura	Elna	Karena	Penelope*	
Barbara	Elpida	Kasana	Perrine	
Calandra	Erianthe	Kepa	Persephone*	
Calantha	Eudisia	Kolette	Phaedra*	
Callia	Eugenie	Kolina	Philippa	
Callista	Euphemia	Lalage	Phyllis	
Calypso*	Eurydice*	Lana	Philomena	
Candace	Evadne	Leda*	Phoebe	
Candis	Evangelia	Lelia	Rhea*	
Cassandra*	Evania	Lenore	Rhoda	
	Evanthe	Ligia	Rita	
	Filia	Lonia	Saffi	

A GREEK HOUSE



1 Altar of Zeus Herkeios

2 Altar of Hestia

Roofed or Covered Area

Column

Doorway

A Entry
B Men's Bedroom
C Storerooms
D Andronitis
E Andron
F Thalamos
G Anti-Thalamos
H Women's Bedroom
J Gynaecitis
K Kitchen
L Garden

GREEK TEMPLE STYLES



Temple in Antis



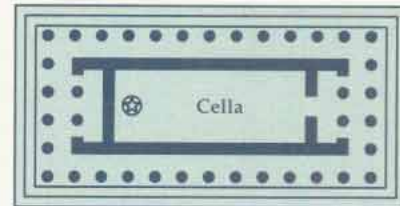
Prostyle Tetrastyle



Prostyle Temple in Antis



Amphiprostyle (porch in rear)

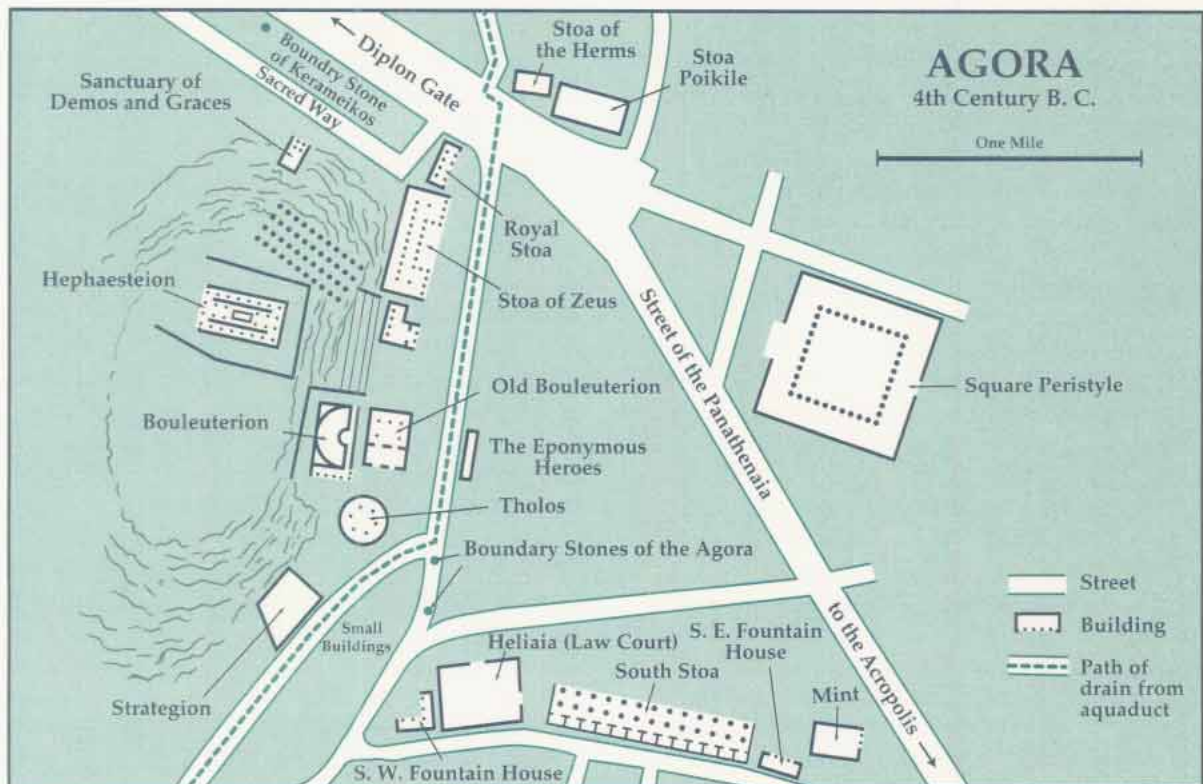


Peripteral (surrounded by columns)

Dipteral Style (not shown) had two colonnades surrounding the cella.

Wall
Column
Cult Statue

Cella = Walled enclosure where the cult statue is kept.



The world of the ancient Greeks was a very small one. The area which they inhabited was seen as the center of the earth, and their knowledge of other lands encompassed those areas which faced upon the Mediterranean, Black, Caspian, and Aegean Seas, the northern shores of the Indian Ocean, and Nubia. Legend told of other lands to the north which were inhabited by those the Hellenes called the Hyperboreans, a happy race who dwelt always in light. The Greeks' whole world was less than a tenth of the globe.

Travel and communications were slow and hazardous. The mountainous terrain which covered much of the Greek mainland made travel overland at best arduous and at worst impossible. Like the Minoans and Mycenaeans, the Greeks had to rely on watercraft if they wished to travel very far from home. Since the Hellenes lacked the navigational instruments to allow them to sail straight to a destination across the sea, they hugged the coast whenever possible and depended on landmarks and islands to find their bearings. Still, travel from Peiraeus harbor to Egypt only took two days. Travel times are equivalent to those of standard AD&D® games after taking the rough terrain into account.

Climate

Greece was blessed with an abundance of clear, sunny days and warm weather tempered by sea breezes. Rainfall was minimal, resulting in much land that was stony and almost barren and rivers which dried up in the hot summer months. This severely limited the crops which could be raised in the more mountainous areas, such as Attica.

On the other hand, such an agreeable climate meant that from early spring until mid-December, the Greeks spent most of their time outdoors. This allowed the Hellenes to develop themselves physically, through regular exercise, and mentally and politically from their

ability to meet together in large numbers and spend time outside the confines of their own houses.

Much of their grace and many of their accomplishments were made possible by the balmy climate. The graceful lines of their clothing and sandals were possible because they did not have to wear bulky garments to protect them from the cold. In like manner, they could attend day-long outdoor dramas without freezing from cold or boiling in the sun. Even their simple architecture focused on a central open court, a design particularly suited to a warm and sunny country.

Greek Houses

Most Greek houses were built along a similar pattern, which varied according to the wealth of the owner and whether or not the house was in the city or country. In general, city houses were smaller than those in the country because space in the city was more limited, and orchards and livestock were not kept within the confines of the house.

City houses presented a plain front. Most were one-story rectangles with no external windows and a plain, solid front door. Usually, the narrower side faced the street. Carved on the lintel above the door, there was always an inscription such as "Let no evil enter here!" In wealthier homes, the door was guarded by a porter and his dog, both of whom gave scant greetings to unwelcome visitors.

A short hallway led out to the central portion of the house, the courtyard. In wealthier houses, there were usually two courts (*aulae*), one for the menfolk, known as the *andronitis* (the court of the men), and one for the women called the *gynaekonitis* (hall of the women). The *andronitis* served as a sort of living room for the house. Around the open space was a line of columns, and on very hot days, an awning covered the area. In the center of the area was a small altar and statue to Zeus



Herkeios (Zeus the Protector) upon which the father of the house would make offerings. The walls of the courtyard were washed with a light tint, and the floor was made of plaster or, in poorer homes, of hard-packed earth.

Around the sides were rooms, often little more than cells where the older sons of the house and the male slaves slept. Some were also used for storage. These chambers were very small and usually were lit only by their doors which opened onto the court. The master of the house received visitors in the andronitis, and the male slaves worked there. In some households, women joined their menfolk for company in the andronitis, though in later times, women were not allowed to be present when visitors called.

Directly beyond the andronitis was a large room known as the *andron*, the dining hall. In this area was a small altar sacred to Hestia, the hearth goddess. At each meal, offerings of a little of the food and drink were sacrificed to her. The master of the house would entertain guests for dinner or for *symposia* (elaborate dinners followed by discussions, stories, and entertainment, usually held as a celebration). Wives, daughters, and female slaves of the household were not allowed to attend meals or entertainments which included guests who were not members of the family.

In the rear wall of the andron was set a solid door which led to the women's quarters. In a larger house, this consisted of the *gynaeconitis*, the courtyard in which much of the spinning and weaving took place and in which the younger children played. Small rooms also surrounded the *gynaeconitis* and served to house the female slaves and the younger children. At the very rear was the kitchen. On the side nearest the front of the house was found a larger room called the *thalamos*, the great bedroom of the master and mistress. Adult unmarried daughters slept in a similar nearby bedroom known as the *anti-thalamos*.

In very wealthy homes, there might be a small fenced-in garden in the rear. In poorer houses, the women's quarters had no court, but would simply be a screened-off back portion of the house or might even be on a second story which was reached by a staircase ascending from the andron. Those of even poorer means might simply have an entry door set in the street wall between two shops. These led to a very small (and usually dirty) court which opened onto a few tiny rooms.

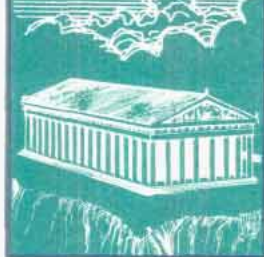
Though constructed along much the same pattern, country houses were usually larger, since there was more space and more need for room, since the land served as a farm. Around the basic design were ranged barns, pigsties, granaries, stables, and housing for the slaves and hands who worked the farm. Around these stretched the fields, vineyards, and orchards. Further off were small huts and enclosures which served as housing for shepherds and for the livestock in bad weather.

Furnishings

Most of the furnishings of the Greek house were simple and elegant in design. Carved beds, couches, backless chairs and stools, and tables comprised the majority of the home's furnishings, with large carved chests serving in lieu of dressers and closets. Pegs along the walls served to hold everyday clothing.

Placed among these were terra cotta oil lamps, beautiful pottery and serving dishes, and silver cups. Oriental carpets were used as wall hangings or bed coverings, and on festival days, brilliant tapestries were hung. In the andron, there was at least one finely carved dining couch inlaid with silver or with gold, and in some grander houses the walls were decorated with brightly colored frescoes.

Though the home was gracious, the master paid little attention to it, as he was rarely at home other than to eat or sleep. It was the woman who oversaw all domestic tasks.



Greek Clothing

All Greek clothing was wrapped around the body and held in place by pins called *fibulae*, which were like safety pins. Most clothes were made of very finely woven wool, though some linen was also in use. Men and women both wore *chitons*, single pieces of cloth woven to the proper length, folded in the center, wrapped around the body, and secured at the shoulders and sides by fibulae. Some were worn without sleeves; others had either short or long sleeves. These too were fastened down their length by fibulae.

Men's chitons tended to be shorter than women's, though Spartan girls wore the short chiton. They were worn straight (as in Sparta) or with a belt or girdle which allowed the wearer to pull some of the chiton up over the belt to form a bloused effect and to drape the folds created by the belt artfully. Craftsmen and farmers usually wore only a short chiton which would not interfere with their work.

Over the chiton, a *himation*, a sort of long mantle, could be worn. Women were expected to wear one for reasons of modesty, but they also provided extra warmth during the short winter. The himation was also wrapped around the body and either tucked over the shoulder and secured or held in one hand (a mark of nobility, since this implied the wearers had nothing more important to do with their hands, such as work). Women sometimes pulled their himations up over their heads to form a hood. Round-brimmed hats were added in inclement weather.

Young men and travelers often wore the *chlamys*, a semicircular cape which was open down one side and had an armhole on the other. Daring young men wore nothing but the chlamys, though others used it as a cloak to ward off the effects of foul weather.

The modern assumption, helped on by countless Hollywood films, black and white pictures in history books, and by the pristine

white marble sculptures left from that time, is that all Greeks wore white. Though white was a favored color, the Hellenes' usual clothing featured many colors. Blue, purple, yellow, red, rust, brown, black, green, and a sort of magenta were all known and used.

Furthermore, most people could afford to have their clothes embroidered, and even white items were decorated with colorful designs along the sides or bottom. Nor were their statues originally so colorless. They were painted in lifelike colors, and the statue of Athena on the Acropolis was gifted with a beautifully embroidered new chiton and himation woven each year by the noblewomen of Athens specifically to fit the statue.

Footwear

Footwear consisted of leather sandals with a thin sole and straps or thongs which laced up the leg. Most people went barefoot in the house and wore sandals only when they went out. The widespread use of sandals rather than shoes is reputed to be the reason why Hellenes had such shapely feet and ankles, and why that was considered a sign of beauty.

Boots were used in very cold weather, when traveling, or occasionally when engaged in warfare. They were made of strips of leather attached to a leather sole. The laces fastened over the leather, and the toes were left open.

Hair

Hairstyles for both men and women changed over time. In Minoan and Mycenaean times, men and women both wore their hair in long elaborate curls. All the men wore curled beards. The Dorians also wore long hair, and their descendants, the Spartans, always combed out their long hair before going into battle to show their disdain for their enemies. Most other Greek males clipped their hair short as soon as they were accorded the status



of being men, so as to give enemy soldiers nothing to grab in battle.

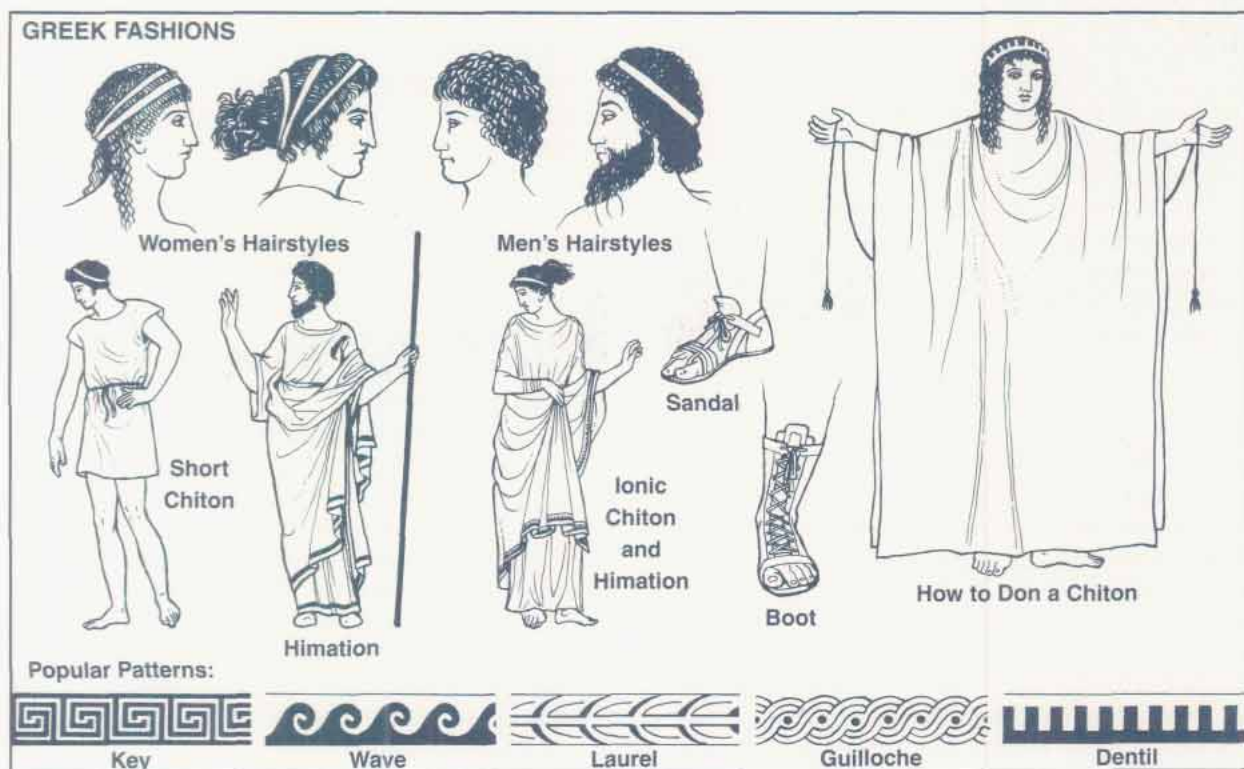
Throughout the time period, women wore their hair long. Several styles were developed which depended upon tying the hair up off the neck with ribbons. Most hairstyles stayed in vogue and could be seen in use from the eighth to the fourth century B.C. Both men and women's hair was regularly treated with scented oil.

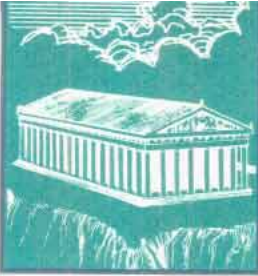
Though dark hair predominated, there were some blond Greeks as well. Auburn hair was thought to be very beautiful and desirable, and several darker-haired men and women arranged to give themselves auburn or blond hair through having their hair bleached and dyed! Men took care to keep their beards curled, short, and neat, but when Alexander the Great came to power, he instituted the custom of shaving for all his troops.

Jewelry

Men usually confined themselves to wearing gold or silver chains, silver, gold or electrum armbands, and pins made of precious metals and jewels. Some wore rings. Wealthy women adorned themselves with gold, silver, or electrum bracelets, necklaces, earrings, anklets, armbands, clasps, pins, and diadems. These usually showcased gemstones, but might have faience or lesser stones such as Egyptian lapis lazuli. Even poorer women might have a bronze diadem or copper bracelet which would be lovingly kept and polished to be worn at public festivals or when making important sacrifices.

A young boy might be given a copper or bronze armband, and a girl might have some small jewels sewn into her sandal laces or be given a small, stoneless ring.





Daily Life

The daily life of Greeks differed greatly depending on the time period, location, and the social station and sex of the person in question. The life led by the *spartiates* has already been mentioned, and the description of Greek houses includes clues as to the limited opportunities for women. It is impossible in a short gaming reference to cover all the possible lifestyles, though a few are represented here.

Women

Tradeswomen and slaves had to work for a living. Those of the poorer classes usually had booths or corners in the *agora* (marketplace) where they sold their wares. Slaves did domestic chores, were concubines, and worked wool. Free women grew up with the expectation of marriage and were trained to manage a household. To them fell the task of overseeing all the slaves of the household, acting as peacemaker in any of their disputes, and making sure the day-to-day arrangements for comfort were made.

The women had to care for and educate the young and instruct their daughters in the duties of a wife. Not least among their tasks were weaving cloth and embroidering clothing for the family. Most women were at least literate, and many had some rudimentary knowledge of numbers as well. They were expected to act as stewards of the house, keeping track of supplies and accounting for expenditures.

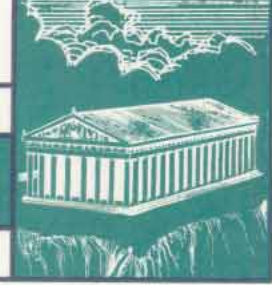
Women were not allowed to go to the *agora* nor, at one time, could they participate in or observe the athletic games, though they were encouraged to fully participate in public processions. Several religious rites and observances throughout the year were reserved exclusively for them. Though they were not allowed to attend the bawdy comedies, their presence at the tragedies was not questioned.

The Helots

There were actually two kinds of helots (serfs) to be found under Spartan rule: the ones of Laconia, the home state of Sparta, and those of Messenia. The former, though tied to the land, had privileges which recompensed them. They were required to turn over a fixed amount of their crop to their overlord, which usually amounted to about one-third of the harvest. Though this made life difficult in poorer years, they still had to turn over only the fixed amount in abundant ones, and could sell any extra for profit for themselves. They could improve the property and even raise their own goats or sheep along with their master's herds. Further, their tie to the land was as much for their protection as for Spartan convenience. They couldn't be ousted from land. It was their hereditary right to farm. Further, they often served as auxiliaries in war, and particular bravery or talent in warfare might win them freedom and a place among the citizenry.

Messenian helots were treated far more harshly. Conquered by the Spartans, they rose in revolt, were crushed, and were forced into a terrible servitude as a result. They were slaves of the state and were assigned to their masters along with the land they were to work. Their labor provided the sole support for their overlords, which amounted to at least half the crop. As some land had to lie fallow each year, their portion of the crop yield might become smaller and smaller.

They couldn't be sold outside the country or freed, and they had no rights. They arose long before dawn, went to the fields, and labored until dark. Any who were suspected of posing a threat to the state could be summarily executed by any *spartiate*. The helots' lives were harsh and brutal, consisting of backbreaking work, poor rations, and no chance for betterment. Nor could their children look forward to any other way of life. It is little wonder they were always ripe for revolt.



Artisans, Craftsmen, and Merchants

Many types of craftsmen were found in ancient Greece. Blacksmiths, goldsmiths, potters, leather workers, armorers, chariot makers, and carpenters were either citizens or *metics* (resident foreigners) in Athens or were like the *perioeci* in Sparta. They formed a middle class between the aristocrats and the peasants. To their number were added the small merchants, sellers of grain, produce, bread, wine, oil, charcoal, fish, myrtles (flowers), and slaves. All of these spent their mornings in the agora selling their wares. As many of the Athenians were full citizens, those who could do so usually spent their mornings attending the assembly or sitting in judgment at a trial while their slaves, junior workers, or children watched their booths. Some had the leisure to spend their afternoons at a gymnasium. Those who were less affluent worked at their craft or oversaw junior workers or slaves who did all the labor except for the most exacting details.

The produce sellers were farmers who arose before dawn to bring their wares to the market and who returned to work their fields once their business in the agora was concluded (sometime before noon). The fishermen were awake and working long before dawn. They usually fished with nets strung between two boats, but some line fishing was done as well. They brought their catch up to the market. When the morning crowds had thinned and the fishermen had sold their wares, they usually returned to make repairs to their boats and nets.

Of all the sellers in the agora, the bread makers, the fish sellers, and the flower girls commanded the most popularity. Everyone needed bread and fish daily, and a supply of garlands was considered to be absolutely indispensable. Garlands were used to honor the altar of Zeus Herkeios in the home and for other statues and altars throughout the city. No social function, from the birth of a child to

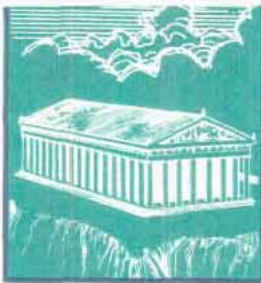
a wedding to a symposium to a great festival, took place without garlands for the guests and celebrants. These were usually made of myrtle or ivy and entwined with various flowers such as white violets, narcissi, lilies, crocuses, blue hyacinths, or roses, though oak leaves were considered proper for honoring Zeus, and laurel was used for Apollo.

In the agora, the wares were found in circles, small areas reserved for one particular type of craft or goods. Those who could afford more permanent businesses or who needed more substantial spaces to practice their trade might be found along particular streets where all of the businesses of that type were located. Barbers' shops, smithies, tanneries, and physicians' offices were among these. Some had booths in the agora as well as their regular shops. Most craftsmen kept only a few ready-made items on hand to show the quality of their wares. Almost all work was done to order.

Children

Both female and male children lived in the women's quarters until they were seven years old. They were educated by their mothers and by nursemaids whose sole duty was to oversee them and teach them civilized behavior. Spartan nursemaids were considered superior for raising young boys, as they did the best job of instilling discipline in the children. At the age of seven, the boys' lives changed dramatically. While the girls stayed at home and learned weaving, sewing, embroidering, and house management, the boys were sent to school.

In Sparta, this meant their first assignment to a barracks, where they spent most of the rest of their lives. The boys were given a little more schooling in reading, writing, poetry, numbers, and the sacred warrior songs and group dances, but most of their education was focused on making them fit for military



duty. The emphasis in Sparta was on exercise and games which inured them to hardship and suffering. Flogging was frequent and thought to be important in toughening them for the hardships they would face throughout their lives.

When he reached the age of 19, a Spartan boy was initiated in the rite known as the *crypteia*. He was sent out naked and weaponless to live for a year in the wilderness. During this time, he was not supposed to be seen by anyone, but was to learn self-sufficiency, cunning, and survival. When he returned, he was considered a man, accorded a place in the army, and endowed with the privileges of citizenship. Originally, the *cryptos* (the one undergoing the *crypteia*) was not allowed to return until he had killed an enemy. This may have taken the form of executing a helot considered dangerous to the state. Eventually, this practice ceased.

Boys in Athens received a more well-rounded education. Though attention was given to reading, writing, poetry, music, and gymnastics, it was considered far more important to teach young men morals and good character.

Each boy was given a *pedagogue*, a slave or old family servant whose job it was to accompany the boy whenever he went out, go with him to school, carry his books, help him with lessons, and administer punishments as needed. The school master, the *pedagogue*, the harp master, and the gymnastics master all tried to instill in the boy an appreciation of harmony and beauty, patriotism, dignity, loyalty, and modesty. Development of mind and body were considered equally important.

Mornings were spent at the school, where the emphasis was on learning the poetry of Homer. *The Iliad* and *The Odyssey* served as primers and moral guidance references as well as historical and geographical texts for the boys. Those whose fathers wished them to study philosophy were taught more than elementary arithmetic, learning geometry. As

they grew older, they began more complex studies with the philosophers or orators. Later in the morning, the boys ate a quick meal, then went to the harp master where they learned music, choral singing, instrument playing, the group dances which were part of religious festivals, and the basics of public speaking.

Afternoons belonged to gymnastics. The boys went to the *palaestras* (wrestling grounds) found near the outskirts of the city, where they were trained in wrestling, running, jumping, boxing, discus throwing, and javelin tossing. Additionally, they were given training in simple military maneuvers. Those whose athletic prowess hinted that they might be victorious in the games usually specialized in one area, though training in all the gymnastic arts was still required. At the close of this instruction, it was time to return home for the large meal of the day and to bed.

Once these civilizing influences had their effect on him, the boy's father began taking him along to public gatherings to teach him the workings of the government. By age 18, the boy had learned what his place in the life of the city would be and readied himself to assume that position. He was then enrolled in his father's *deme* (a petty township or precinct of the city), his hair was clipped short, and he allowed his beard to grow. The final training for him came in the form of military service. He went to the temple with the other boys of his age and took an oath of loyalty to the city and its laws. For the next year, he served as a guard at the Peiraeus (the port and guarded harbor for Athens), was given military training, and was called an *ephebus*. The next year, the state presented him with a shield and spear and assigned him to garrison duty on the border of his state's territory. After that year, he was freed from state military service, though he might still be called up for duty whenever there was need. He was now considered to be a full citizen of his state, with all the rights and responsibilities accorded a free man.



Slaves

The slaves of Sparta were the Messenian helots, who have already been discussed. Other cities' slaves were more like those of Athens, which provide the model given here. Slaves provided much of the work done during the time of the city-states. They worked the mines, loaded and unloaded cargo from the ships, cultivated the fields, performed household chores, rowed many of the galleys, served as junior craftsmen to many of the artisans, acted as personal attendants, and performed as entertainers. It has been estimated that Athens had twice the number of male slaves as free men and even more slave women. Though the women did not perform the heavier physical labor, they served as craft assistants, entertainers, attendants, and cloth makers. Many slaves were trusted enough to run small shops for their masters.

The majority of slaves were non-Greeks from Asia Minor or the Black Sea region. Wars there provided many war captives, and piracy and raiding kept the supply coming during peacetime. Other sources for slaves were Greek war captives, abandoned children, and at one point the families of bankrupt debtors. The slaves that brought the highest prices were children and young adults who had marketable skills. Able-bodied men who were trained to fight were usually sent to work in the mines or on the galleys where they could cause the least trouble.

Depending upon his placement, the slave's life was either truly miserable or fairly comfortable. Work on the galleys and in the mines usually meant poor rations, hard work, and an early death. Placement with a craftsman or farmer meant long hours, but better rations and a degree of respect for the slave's skills. Best of all was to be sold as a household or state-owned slave.

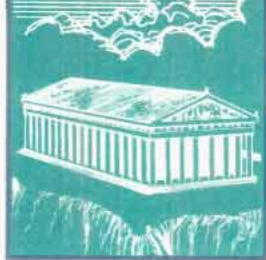
Most moderately wealthy Athenians had somewhere between 10 and 20 house slaves

who often served as stewards, porters, bakers, cooks, nurses, pedagogues, weavers, personal attendants, and maids. Though slaves could be whipped, no master was allowed to put one to death. The slaves were counted as part of the family and allowed to participate in the family's sacrifices to the gods. They were also allowed to visit the temples, though they were barred from the gymnasias and the assembly. Usually, they dressed no differently from poorer Athenians and had no outward sign that they were slaves rather than free men. Faithful service was rewarded with freedom often enough that most slaves tried to be loyal and helpful to their masters. Once freed, they were not given citizenship, but were accounted as *metics* (resident foreigners). As such, the former slave had his former master or other citizen represent him in all legal business.

Some of the more unpleasant aspects of life for slaves were that they had no right to marry, and though their testimony was acceptable in court, they were allowed to give it only under torture, as it was assumed slaves could not be trusted to tell the truth otherwise. Though society frowned on mistreating slaves, there were enough cruel masters that a law was enacted which allowed slaves to flee to the Temple of Theseus when grievously wronged. Once there, slaves could claim the privilege of being sold to a different master.

Some slaves also served the city directly and were considered the property of the state rather than of an individual. The first "public servants," they were clerks in the treasury office, executioners, coin makers in Athens' mint, and keepers of the rolls and providers of payment to those citizens attending the assembly or working as jurists.

Most interestingly, the Scythian bowmen, who acted as the police force for Athens and who numbered 1,200, were all slaves. Their duties included patrolling the city at night, keeping the peace, making arrests, apprehending criminals, overseeing the agora to



make certain laws were kept, and acting to keep order in the assembly and the courts. The safety of the city was in their hands, and they also served as auxiliaries in wartime.

Aristocrats

Spartan aristocrats spent their days in military training and service to the city. Though they formed the aristocracy, the *spartiate* were, for all practical purposes, slaves to the state. In the other cities, the pattern followed that of Athens more closely. A typical day for a moderately wealthy Athenian began before dawn with a light breakfast of bread, wine, and perhaps a few figs. Following this, the women retired to their part of the house and began the day's chores. The master of the house, accompanied by his market slave(s), visited the agora. There, the flimsy booths which could be torn down every night were erected again, and craftsmen's wares or produce were displayed.

Other aristocrats mingled with the farmers and their laden donkeys, slave girls fetching water, flower girls selling newly woven garlands, and fishermen up from the Peiraeus harbor with their fresh catches. Schoolboys, followed by their pedagogues, pushed quickly through on their way to their lessons, and peddlers moved smoothly among the booths selling medicinal remedies from trays or baskets hung around their necks.

The *Boule* (the council of 500 which aided the magistrates), the Jury Courts, and the Public Assembly all met at sunrise when they were needed. If he was to serve in one of these, the aristocrat went to the appointed place to fulfill his public duties. If he was not serving or if the sessions were not meeting, the Athenian gentleman took his place in one of the *stoa* (covered walkways) found on the sides of the agora. Everyone knew everyone else, and he met with friends, heard news, exchanged gossip, pondered philosophies, and discussed

pleasantries with his friends while the day's shopping was done by his slave(s).

If planning a celebration or a symposium for that evening, he invited those whom he wished to attend and would oversee the buying of the foodstuffs and the hiring of entertainers for the party himself. Almost no women were found in the agora. Slaves went where they were told, but respectable women in Athens, even those of modest means, avoided the agora and did not do the shopping for the household.

Most men went to the barber shops near the agora to have their hair and beard trimmed and shaped, and many went daily to have sweet smelling oil or perfume worked into their hair. Another attraction was the barber himself and his other customers, many of whom knew rumors which the aristocrat's other friends had yet to hear. This was also true of the physician's establishment, and many men included it in their daily circuit as well. Finally, replete with the latest news and gossip, the man of means made his way home. It was almost noon, and time for his midday meal.

The wealthy Athenian had several diversions in the afternoon. He and his family might stay at his farm in the country for a few days, where he would oversee the harvest. He might go down to Peiraeus to watch repairs being made on the ships there, to watch the city's galleys go through their maneuvers, or even to take a swim.

If he was responsible for the upkeep of one of the city's ships that year, he might go aboard or speak with the captain about the needs of the ship and the crew. To fail to maintain the ship and crew in perfect condition would not only cause him shame and sully his reputation, but he would also be held responsible for any losses due to shoddy upkeep and might be forced to pay to rebuild the whole ship!



On days when a review was called, he spent his afternoon armed and armored, practicing maneuvers with the other hoplites and cavalry. Failing the need to fulfill that obligation, he might opt for an afternoon of exercise at the gymnasium. Like the boys, the men preferred to spend their afternoons keeping themselves fit. Even the older men, whose physical prowess was not what it once was, might engage in wrestling or footraces, though they took care not to lose their dignity while doing so. The gymnasium also provided a place where once again the aristocrat might find pleasant conversation as well as physical challenges. As darkness neared, he started for home and the dinner which awaited him.

If he had not planned a dinner party or symposium for that evening, or if he himself had not been invited out to one, he ate the large meal for the day in the company of his wife and children and then retired to his bed-chamber. If a symposium had been planned, he returned early from the gymnasium to oversee the arrangements and to be on hand to greet the guests when they arrived at his home.

Dinner was followed by stories, dances, songs, discussions of the news and gossip, and entertainments which included flute girls and acrobats or jugglers. Though all Greek wine was watered, enough was served to assure that all the diners would feel talkative and jocular. All attendees except for the entertainers were male, as women could not attend dinner parties which included other than family members. After an evening of entertainment and a hearty dinner, the host saw his guests to the door and then retired.

Though this was the usual pattern for the man of leisure, it was occasionally varied by calls to arms, religious holidays and processions, and festival days spent attending either the games or the great tragedies and comedies at the theatre.

Law Courts and Juries

The laws of most Hellenic cities were specific to each particular city. What was law in Athens might be merely custom in Argos or illegal in Sparta. In Athens, where most of the populace was literate, the laws were carved in stone in the agora for all to see. When new laws were proposed, the assembly voted to accept or reject them, and ordinary citizens formed the juries which heard all but the most serious criminal cases. Jurors took an oath before the proceedings in which they agreed to uphold the laws and hear each side of the argument impartially before rendering a verdict.

Any full citizen had the right to prosecute anyone else, for everything from broken agreements up to murder. Each man was responsible for stating his own case or making his own defense, though those who had no talent in oration often hired a professional orator to speak for them or write their speeches.

Though there were penalties for spurious cases and perjury, a whole breed of false accusers called *sycophants* arose who would prosecute anyone they thought was rich enough to make it worth their while. If they won the case, they would be awarded some payment from the defendant. Even if they barely had a case, they could sometimes reap a profit. Many practiced blackmail and took payments to keep an embarrassing or potentially costly case out of court.

Each side was given the chance to speak and make their points in the case. They had to limit their orations to the time allotted by the *clepsydra* (a water clock which functioned much like an hour glass). When both sides had spoken, two urns with narrow mouths were passed among the members of the jury. One was wood, the other bronze. Each juror had two round bronze disks, one of which was solid and one which had a hole bored through the center of it.



The solid one was used to vote for the innocence of the defendant, while the one with the hole was used to denote a guilty verdict. The juror dropped the disk to be counted into the bronze urn and placed the other in the wooden one. The bronze urn was then carried to the archon, and the votes were counted.

If there was no set penalty for a guilty verdict, the second part of the trial would proceed with each side making counter-proposals as to the amount of the fine or the penalty to be paid. The jurors would then vote for whichever one they believed was more fair, and that would be the penalty. The jury could not choose to alter the amounts or penalty imposed; they could only vote for one proposal or the other. The verdict was final, and there was no appeal. When the verdict had been rendered, each juror would be paid his daily jury fee of three obols (worth about 30 cents).

Trials for murder or manslaughter were the business of the Areopagus. If the death penalty was given and the offender was a slave or barbarian, he would be killed in a painful and gruesome manner and his corpse thrown into a pit on the outskirts of the city. Should the offender be an Athenian, however, he was given a cup of hemlock juice to drink while sitting and conversing with his friends. The poison slowly numbed him and he slipped painlessly into death, after which his friends and family could decently bury him.

The Ecclesia (Public Assembly)

The Public assembly met four times in every 35 days to conduct regular business. At least five days notice was given of impending meetings, and a notice of the proposals to be discussed would be posted in the agora. In an emergency, heralds would go through the streets crying out notice that the assembly was meeting and a flag would be raised above the *pnyx* (the assembly place). Soon thereafter, the Scythian bowmen would march through

the agora, sweeping up those who were tardy and putting them on the road to the *pnyx*. All the citizens of Athens who were at least 20 years old could attend.

Once the meeting was called to order, the proposal would be read and all those who wished to speak for or against it would be given the chance to speak. To keep order, people were allowed to speak only one at a time and had to go to the front to the speakers' platform, where they were handed a wreath which granted them the right to be the sole speaker. When that person was through, the president of the assembly would call for others until all who wished to speak had done so. When this was finished, the president called for a simple yes or no vote. If candidates were being selected, ballots would be handed out. Once the vote was concluded, the assembly adjourned.

It is important to note that only full citizens could attend. Full citizens were defined as adult males whose parents were themselves Athenian citizens (for this purpose, legitimate daughters of Athenian citizens who were legally married to an Athenian citizen counted as "full citizens"). Resident aliens, slaves, those with mixed parentage (one a citizen, one not), and women could not attend and had no vote.

Customs

Several Greek customs arose from their superstitions and belief in the literal and immediate presence of the gods. One custom, which has survived to the present day in the form of the saying "putting your best foot forward," was to always enter a house or other building with the right foot first. To enter "left-footed" was considered unlucky and a sign that disaster would soon follow. Another custom was to take a goat, revile it, and imbue it through ritual with the sins of the community, then sacrifice it to the gods, thus making



it the scapegoat and diverting any due punishment to the animal rather than the people.

The extending of hospitality was due as much to the lack of inns for travelers and the dangers of the road as to the belief that one might be entertaining a god in disguise. Though in later days hospitality was not offered as often as in the past, certain rules for behavior were recognized in the host/guest relationship.

When visitors came to the door seeking hospitality, even if they was unknown to the occupants of the house, it was the custom to invite them inside. Before inquiring who the visitors might be or what business they had, the host was obligated to have a servant or a daughter of the house bathe the visitors' hands and feet with clean, scented water. Food and drink would then be offered—the best which the house had to offer.

Only when the guests were settled and fed were they asked their names and business. The guests were not obliged to tell the host this if they felt disinclined, though it was considered somewhat rude not to answer civil questions. Usually, the guests told their names and their reason for seeking shelter when first invited in, and would reward the host with news or stories or even fine wine and other gifts.

While the visitors remained guests, both host and visitors were constrained from doing anything which would harm or hurt the other. When the guests were ready to leave (and thoughtful guests stayed no longer than two nights unless expressly invited to do so), they usually received gifts from the host or assistance on the next leg of their journey. In return, they might make a gift to the host or carry letters or presents to distant relatives.

These customs were sacred, and to break them was to earn a reputation as a barbarian, one whose word could not be trusted and who mocked the gods. Paris, the prince of Troy, broke this sacred trust when he ab-

ducted Helen from the house of Menelaus, who had offered him shelter in his home. Even one's worst enemies could claim shelter in this way, and host and guest were constrained to refrain from hostilities during the hosting and for two days afterwards.

The ideas of the scapegoat and of hospitality combined to produce a unique viewpoint of beggars. Many beggars traveled from one city to another seeking a livelihood. Most kept a tame crow, which was considered a child of Apollo, and the excuse for feeding the beggar was that people were giving grain or bread to feed the "sacred" crow. The beggar himself was just a sort of tithe collector who allowed people the chance to propitiate the god—a lucky occurrence.

Other beggars made themselves at home in only one city by fulfilling a public duty through inviting themselves to dinner at various households. When a beggar, who was clad in rags as the symbol of his office, presented himself at the door, he would be invited in. The other diners might throw a stool at him or make fun of him (thus making him a kind of scapegoat). Once he had endured this, he was allowed to share in the dinner and conversation. In return, the beggar was expected to call upon Zeus, protector of those seeking hospitality, and implore him to fulfill the desires of such a good and generous host. Thus did Odysseus disguise himself when he returned home from the Trojan War and his wanderings.

Festivals

The Greeks had well over 30 important religious festivals, several of which extended over more than one day. These were spent in processions, dancing, singing, spectacles (such as the great dramas), making special sacrifices to the gods, and in athletic competitions. Two of particular note were the City Dionysia of Athens and the Olympic games.



The City Dionysia

The City Dionysia was instituted during the reign of Peisistratus, the first Tyrant of Athens. In honor of the wine god Dionysus, this festival attracted visitors from all over Greece. Held in the spring, it was one of the most colorful festivals because of the enormous quantities of brightly colored flowers woven into wreaths and garlands for everyone. Great amounts of wine were consumed, and many dancers, jugglers, and acrobats performed throughout the city.

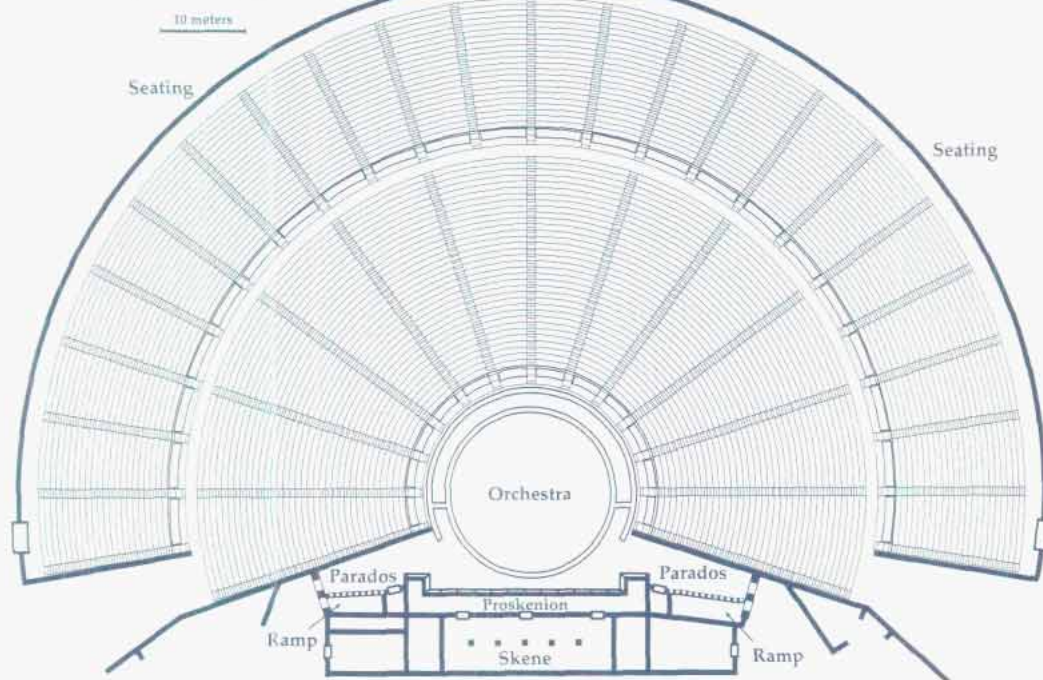
The great attraction of this festival, however, was the competition in tragedies and comedies. On the third day of the festival, everyone in Athens who could afford a seat attended the theater. On the days tragedies were performed, women were allowed to attend the theater, as it was considered an

uplifting and educational experience. They were not allowed to attend the comedies, which were usually crude and vulgar.

The theater of Dionysus consisted of a series of wooden benches set around the southern slope of the Acropolis. It held about 15,000 people. Below this was a large semicircular “dancing floor” about 90 feet in diameter, known as the *orchestra*. It was the place where the chorus and actors danced, sang, and recited their lines. Behind the orchestra rose a low building or booth in which the actors changed their costumes and stored their props. Called a *skene*, it usually had a simple scene painted on it to represent a temple, palace, or countryside. The whole came together to fashion a remarkable place in which the acoustics were so good that whispers from the orchestra could be heard clearly even in the two-obol seats!

A GREEK THEATER

The Theater at Epidaurus





The actors wore long robes (the colors of which were symbolic), shoes called *cothurnus boots* which made them taller, and representative masks for the roles they were assuming. Prizes were awarded to the winning playwright and to the *choregus*, the wealthy citizen who funded the chorus for the play.

The Olympic Games

In the year 776 B.C., a great footrace was held in a field at Olympia. Though this was the first recorded Olympic games, the custom of holding such an athletic contest stretched back much further. Legend states that Zeus and Cronus wrestled on the peaks above that spot for possession of the earth, and games were held there to honor Zeus' victory.

Another legend tells the story of Pelops, the wily suitor of the beautiful Hippodamia, daughter of King Oenomaus. It was the king's custom to invite suitors to take his daughter into a chariot and flee. The king would pursue in another chariot, and when he caught the unlucky suitor (whose double-burdened chariot could not move as fast as the king's), Oenomaus would kill the man by thrusting a spear through him.

Thirteen suitors were killed in this manner before Pelops presented himself and bribed the king's charioteer to sabotage the king's chariot. During the pursuit, the back wheels of the king's chariot came off, throwing the king out and breaking his neck. It was said that Pelops instituted the games to commemorate his victory and give thanks to the gods. This legend may explain the enthusiasm which greeted the chariot races which became part of the Olympic games.

In 776 B.C., the footrace was the only competition, but the Greeks believed it an important-enough festival that they began reckoning their dates by the four-year intervals between the games. Eventually, other games were added, including javelin hurling, discus

throwing, high and broad jumping, horse and chariot racing, the pancratium (a brutal combination of boxing and wrestling), and the *pentathlon* (five events, all of which counted toward the overall winner). The stadium and hippodrome were built, the tiers of which held about 50,000 people, and free-born Greeks who swore that they had committed no sacrilege against the gods and had trained for at least 10 months prior to the games flocked to compete. The prizes were wreaths and a certain kind of immortality, as many Olympic winners were celebrated in poetry and sculpture and became national heroes.

Throughout the competition, the Hellenes never lost sight of its religious aspects. Thanks were given to Zeus for victories, many shrines were placed throughout the grounds, eternal flames were kept lit in honor of the gods, and the grounds were built around temples and altars to Zeus and Hera. The games were a religious festival for all of Greece, and all hostilities were suspended during *Heiromenia*, the sacred month in which the competitors and spectators traveled to and from the games.

Though women were barred from the early games, when the disguised mother of one competitor was discovered in the stands and was not killed for her daring and "sacrilege," other women began attending. Eventually they were allowed as competitors as well as spectators. The Greeks had finally learned what the Minoans had known so long before.

Trade

Even the isolationist Spartans engaged in trade and founded colonies. The rest of Greece found glory in dominating the trade routes of the Mediterranean, the Aegean, and the Black Seas. Athens was well-suited to become a great trading port due to her fine harbor at Peiraeus and her need to import large quantities of grain for her populace. The city was so dependent on grain shipments that it enacted



a law which stated that no ship owned by an Athenian citizen or by the state could use the port at Peiraeus without bringing in grain. Other laws made it illegal for anyone in Attica to lend money to a ship which was not bringing grain to Athens. Another law made it illegal for any person in Attica to transport grain to any harbor *but* the Peiraeus. Other desirable imports were wood, tin, and specialty items: fine woollens from Miletos, spices and perfumes from Syria, carpets from Babylonia, papyrus from Egypt, and slaves. Most trade was carried on by sea. Land routes were slow and often dangerous.

In return, such items as olive oil, wine, pottery, and Hymettus honey comprised the bulk of Athen's exports along with slabs of white, gray, black, and blue marble. Other areas specialized in articles as varied as chariots (from Boeotia) and easy chairs (from Thessaly).

Banking

At first, barter was the general mode of trade, but as trade increased, coins came into general usage. With the advent of coinage came the moneychanger. There was no standard coinage used throughout Greece or the other nations with whom it traded. Though Athens issued coins which were widely accepted and which they refused to devalue, others used their own coins. In the Peiraeus and the agora, money changers set up tables to exchange coins for travelers. They usually charged about a 5% commission for such simple transactions.

Eventually, they began accepting letters of credit and loaning sums to others. These would bring interest, which meant a profit both to the money changer and to the wealthy client who had loaned out the money. In addition, the money changer became a speculator, loaning out his own money to merchants and traders against their future earnings. Despite the difficulty in collecting bad debts, these

bankers could usually turn a fair profit, and if they lost their money to bad investments, they could always just disappear for a while. This was somewhat euphemistically referred to as a "rearrangement of the tables."

Ships

The ships which were used for merchant ventures were more rounded than those used for war and depended on sail power rather than oarsmen. Many were open ships with a small forecabin and poop deck and a single square sail. The cargo was carried in the center of the ship where it was open to the elements. Others had more decking, more sails, and even cabins. The average ship was only 30 or so tons and could be hauled up on shore at night to allow the crew to sleep on land.

Warships were longer and more narrow than those used by merchants. The first ones were *penteconters*, literally a "fifty-oar ship," which had a narrow open hull, raised cabins in the prow and stern, and 25 oars to a side. More oars were needed to give the ships power, but the craft could not be lengthened without sacrificing speed and making the vessel too heavy to be dragged up on shore at night. This problem was solved by the invention of the *bireme* (two banker), which featured two banks of oars, one atop the other in a staggered formation. These were soon surpassed by the *trireme* (three banker), which quickly became the standard warship of all Greek city-states.

Despite the number of oars, the hull of the trireme was only about 14 feet wide. The upper deck of oarsmen (*thranites*) was a little over 10 feet from the waterline, and the rowers pulled oars which were 13½ feet long. The middle tier (*zygites*) was situated about 5½ feet above the water, with each man's rowing bench and stool in front of and lower than the *thranites*, but higher and behind the lowest tier of oarsmen (*thalamites*), which was raised



only 3 feet. Though sails were used for normal movement (supplemented by one bank of oars), in battle, the sails were not used.

The greatest weapon of the trireme was its "beak," a three-pronged ram set in the front of the prow and close to the waterline, above which glared the orange or red painted eyes which were standard on all Greek ships. In battle, the oarsmen were commanded by the *toixarchoi* (oar masters), the *keleustes* (flute timer), and the *trieraules* (voice timer), who guided them to row in time to a beat set by the flute. Pulling together, the oarsmen would send the craft flying forward into an enemy vessel, holing it, and crushing its timbers with their beak. Then the ship filled with water, and the vessel sank. Few aboard survived.

The second favorite attack, shearing, involved precision timing. In this maneuver, one ship ran headlong at another. Just before contact, the *kybernates* (the "governor" or pilot in charge of the ship) adjusted the huge steering paddles, and the men were instructed to draw in their oars while the other ship's rowers were still working theirs. The vessel then scraped down the whole of the other ship's oar bank, breaking them and leaving the ship crippled and easy prey for a ramming attack.

Aside from the 174 oarsmen (usually free men) and the ship's officers, a typical trireme carried 17 to 20 common sailors whose job it was to maintain and work the rigging and sails, and 10 marines in hoplite armor, who were there to harass the enemy with javelin or arrow fire and to repel boarders.

Encounters in Ancient Greece

Some of the possible encounters for the setting have been mentioned in the Monster Summoning Charts located on page 34. Many of the creatures found in the MONSTROUS COMPENDIUM® Volumes I and II or the *Monstrous Manual* are suited to a Greek cam-

paign. In a historical campaign, there are numerous entries under normal creatures and men which can serve admirably, though a fantasy campaign will have a wider variety of choices available. Some creatures, mundane or magical, are particularly associated with a Greek campaign, and these are shown on Table 4: Greek Encounters.

TABLE 4: Greek Encounters

Basilisk	Gorgon*	Panther
Bear, Black	Harpy	Pegasus
Boar, Wild	Hippocampus**	Rat, Giant
Centaur	Horse, Wild	Satyr
Chimera	Hydra	Siren**
Cockatrice	Kraken**	Snake
Dogs, Wild	Lion	(poisonous)
Dryad	Medusa*	Sphinx (all)
Giant, Cyclops	Minotaur	Spider, Giant
Giant,	Nereid**	Stag, Wild
Cyclopskin	Nymph	Titan
Goat, Giant	Owl, Giant	

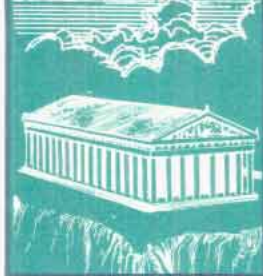
* In Greek mythology, gorgon was the proper name for the snake-haired female monster known in the AD&D® game as a medusa. Medusa was the name of one of the three gorgon-sisters; she was slain by Perseus. In this table, gorgon and medusa are used in their AD&D® game senses; be alert to their use elsewhere.

** Aquatic encounter only.

Special Encounters: Sea

Scylla and Charybdis: This danger lies in the straits of Messina between Italy and Sicily. Scylla is a sea monster in the form of a woman with six dogs' heads around her waist. When ships pass too close to the cave where she makes her home, the dog heads reach out on long necks and grab sailors off the vessel. She then consumes her prizes.

Charybdis lays in wait on the other side of the strait. She swallows great amounts of sea water thrice per day, causing an enormous whirlpool which sucks in and wrecks crafts, which she then swallows. Sailors can only avoid these two by staying to the center of the strait and keeping their craft away from Charybdis' whirlpool. To be free of Charybdis, a ship has to come near Scylla; to avoid Scylla, a ship has to brave Charybdis' waters.



Scylla and Charybdis are forces to be avoided (using seamanship or other appropriate proficiencies) rather than fought. Charybdis cannot be harmed in any case, and Scylla, if killed, will be returned to life. If player characters insist on fighting her they may do so, and her statistics are given below.

Scylla

Climate/Terrain:	Temperate Water (surface)
Frequency:	Unique
Organization:	Solitary
Activity Cycle:	Any
Diet:	Carnivore (humans preferred)
Intelligence:	Exceptional (16)
Treasure:	F
Alignment:	Chaotic evil
No. Appearing:	1
Armor Class:	1
Movement:	18
Hit Dice:	14 (112 hp)
THAC0:	7
No. of Attacks:	6
Damage/Attack:	2-8 per head
Special Attacks:	Nil
Special Defenses:	Immunity to missiles
Magic Resistance:	Nil
Size:	L (9' tall)
Morale:	Champion (16)
XP Value:	7,000

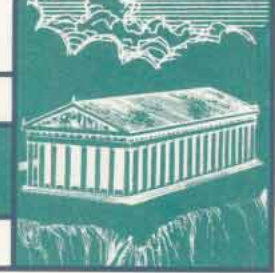
The Sirens: These are bird-like women whose hauntingly beautiful voices lure men to their deaths. They reside on small islands in the sea and cause those who hear their song to die while trying to reach them. Seeming to promise everything one's heart could desire—love, knowledge, wisdom, wealth, beauty, and youth—their song is so compelling that saving throws against its influence are at -6. If the saving throw vs. spells is failed, the hearer must immediately jump overboard and attempt to swim to the sirens. Their island is covered in the bones of those who fall prey to

them. Those so charmed cannot take any action other than to try to reach the sirens. Those who do not drown will lie in a stupor, listening to the song, until dead. Unless rescued by unaffected companions, the hearer is doomed. The sirens are given no game statistics, as they cannot be fought directly, and if attacked, simply disappear.

The Symplegades (Clashing Rocks): These huge rocks guard the entrance to the Bosphorus and clash together, trapping and crushing any ships which attempt to row between them (and the only way through is to go between them). Though they are supposed to have become rooted and unable to clash together ever since Jason and the Argonauts sailed through them successfully, they could easily once again become active at the command of some offended god. They too are given no statistics, as they cannot be harmed or stopped by other than godly means. Ships have five rounds in which to pass safely through once they have clashed and are moving apart again. Ships starting through at any other time will be caught. Assume that any ship which passes through as the rocks clash together is splintered into driftwood. Those aboard may roll on their Dexterity to jump clear, suffering only 2d10 damage. Those who fail suffer effects much like the ship, being crushed to a pulp.

Special Encounter: Land

The Nemean Lion: Though Heracles is supposed to have killed the only one, it is possible there might be another. The Nemean Lion can be simulated by giving a normal lion three times the normal hit dice, an AC of 0, immunity to all missile fire, having slashing, stabbing, or cleaving weapons do no damage, and blunt weapons do only one point plus any magic and strength bonuses.



Forbidden Encounters

Some encounters are foreign to the Greek setting and are not recommended. Disallowed creatures are listed below. While the DM can add these to a campaign, this will decrease the Hellenic feel of the game. Creatures listed with notes in parentheses mean only that type is forbidden (i.e. *dog (blink dog)* means just blink dogs are disallowed).

Asterisks (*) denote creatures which may be encountered if the characters adventure outside the confines of Greece. For example, a Greek party traveling in Egypt might meet up with a mummy, while a Companion on a fantasy campaign with Alexander the Great might find himself facing a rakshasa who takes poorly to the notion of Alexander's legions conquering India.

Undead

Most undead are unsuited to a Greek campaign, since the dead are taken to dwell in Hades. The only kinds of undead which should be used are those, such as ghosts or haunts, who did not receive the proper burial or cremation or who have unfinished business. Some few others that haunt dismal spots may be used with care, but must have good reasons for being there and ways in which the party can help them pass on to the afterlife.

Most Greek priests have no power over undead, either to control or turn them. An obvious exception to this are the priests of Hades, who may make use of any spells or abilities which deal with undead so long as they do not offend Hades in doing so.

Disallowed Creatures

Aarakockra	Doppelganger	Groaning Spirit	Lycanthrope	Shambling Mound
Aerial servant	Dwarf	Guardian Daemon	Men (aborigine, cavemen)	Svirfneblin
Buffalo [herd animal]*	Dwarf, Duergar	Halfling	Mind Flayer	Swanmay
Ape (carnivorous)*	Elemental (any)	Hell Hound	Mongrelman	Tarrasque
Baboon (wild or banderlog)*	Elephant*	Heucuva	Muckdweller	Tasloi
Bear (cave or polar)	Elf	Hobgoblin	Mud-man	Treant
Beetle (rhinoceros)	Elf, Aquatic	Homunculous	Mummy*	Troglodyte
Beholder	Ettercap	Hyena*	Myconid	Troll*
Brownie	Galeb Duhr	Imp	Ogre	Umber Hulk
Bugbear	Gargoyle	Invisible Stalker	Orc	Urd
Bullywug	Genie*	Jackalwere	Otyugh	Vampire
Cat, great (jaguar, wild tiger*, smilodon, spotted lion)	Ghoul	Jermlaine	Owlbear	Water Weird
Cave fisher	Giant-kin*	Kenku	Pixie*	Wolfwere
Couatl	(firbolg, fomorian, verbeeg)	Ki-rin*	Pseudodragon	Wolverine*
Dog (blink dog)	Githyanki	Killmoulis	Rakshasa*	Wraith
	Githzerai	Kobold	Remorhaz	Xorn
	Gnolls	Korred	Roper	Yellow Musk (creeper and zombie)
	Gnome	Kuo-toa	Sahuagin	Yeti*
	Goblin	Leprechaun*	Salamander	Yuan-ti
	Golem (any)	Lich	Sandling	Zombie
	Golem, Lesser	Lizard Man	Selkie*	
		Locathah		

Money, Barter, and Bargaining

In the days of the Mycenaeans and the Dorians, the mode of exchange was barter. One sort of goods was exchanged for another, or a service was performed in exchange for the goods. Under this system, a craftsman might exchange a sword for a certain amount of an aristocrat's crop or a few goats. He might be equally likely to make a new plow blade for a farmer in exchange for the farmer's help in harvesting his family's little farm.

This type of interaction can be simulated by comparing prices for goods and services and trying to arrive at a fair price for the exchange. A charisma or reaction roll might come into play if a character is attempting to get a really good deal, and good role playing should help reduce prices a little.

Hellenes never expect to get the price they originally ask for something, whether bartering or selling. They will always begin by asking double the actual price of any item or service because a good, friendly session of bargaining is always welcome. Anyone who immediately pays the price asked will not only be considered a fool, but may even offend the person he is dealing with. It is considered the height of rudeness to try to hurry another shopper or bargainer or to offer a higher price for an item already under discussion by other people.

Coins

By the time of the flowering of the city-states, coinage became a widespread means of payment for goods and services. Almost all city-states minted their own coins, though standards varied. Additionally, gold darics from Persia were used extensively. Eventually, Athens' "owls," their silver drachma and four-drachma pieces, achieved a favorable position because of Athens' refusal to devalue their coinage as the other city-states did.

Coins were made of copper, bronze, or iron, silver, electrum, and even gold. Electrum coins were an alloy of silver and gold, but these became suspect, as city after city attempted to add as little gold to the mixture as they could. Cities also began cutting the weight of the metal in their coins or shaving them. This led to the practice of weighing coins and valuing goods in weights of coins rather than numbers. Gold was used sparingly. Only towards the end of the Greek era did gold become common as a coin. Until that time, it was considered more of a trade item than a currency, and mostly used to fashion jewelry and as a decorative accent for art and weaponry. It was coined only in emergencies.

The value of Greek coinage shifted rapidly. At one point, the obol was worth about 3 coppers, while another account reckons the value of an obol at 100 coppers. Yet another source gives it a value of almost 100 coppers. The following values have been assigned to aid the DM in pricing equipment and services in the Greek campaign. While not strictly accurate, it has been streamlined for ease in play.

TABLE 5: Greek Coins

Coin Type	Equivalent	Metal
Copper Bit	Copper	copper
Obol	Silver	bronze
Drachma	Electrum	silver
Stater	Gold	gold
Mina	none	gold
Talent	none	varies

The talent was not an actual coin, but a weight of gold equalling 57 pounds. Any amount of currency which equalled the price of 57 pounds of gold was called a "talent."

The gold daric of Persia was roughly equivalent to the stater. The coins in most common usage were coppers (cp), obols (ob) (made of either bronze or iron), and drachma (dr). The coins' relative values are shown on Table 6.



TABLE 6: Exchange Rates

Coin	CP	OB	DR	ST	MN	TL
Copper (CP)	1	10	100	200	10,000	600,000
Obol (OB)	1/10	1	10	20	1,000	60,000
Drachma (DR)	1/100	1/10	1	2	100	6,000
Stater (ST)	1/200	1/20	1/2	1	50	3,000
Mina (MN)	1/10,000	1/1,000	1/100	1/50	1	60
Talent (TL)	1/600,000	1/60,000	1/6,000	1/3,000	1/60	1

Ships' tonnage was figured according to how many talents (57 pounds) of cargo they could hold. This did not imply that the cargo was worth that much money, simply that it weighed the amount known as a talent.

Available Equipment and Services

The Greek campaign differs from the standard AD&D® campaign not only in its culture and time period, but in its equipment. Many items which are standard in a medieval setting have not yet been invented in ancient Greece, while others are in their infancy of development. Even such common items as saddles were mere pads which were strapped on a horse's back. They were made of padded cloth rather than leather, and there were no stirrups. Likewise, the listings under clothing are for those rare people who have no family to make their clothes and who must pay someone to weave and sew the cloth for them. The selection of weapons is limited, as is the armor available.

Sundials and waterclocks take the place of hourglasses, oil lamps are used in place of candles, and most Greeks retire soon after dark. There is no steel to strike a flint against, so many Greeks carry firepots with them if they will have need of fire. The currency is made of copper, bronze, or silver, which could be confusing for those familiar with the standard AD&D® game designations, so the costs for items are given in copper pieces, obols, and drachmas.

These roughly correspond to the more familiar copper, silver, and gold pieces, and starting money can be converted to the Greek system by substituting the terms *obol* for silver and *drachma* for gold. When doing so, the DM should let the players roll their usual starting money, then subtract 5 gp (or drachmas) to simulate the slightly lower costs for goods and equipment in the Greek setting.

Wherever a price here conflicts with the price given in the *Player's Handbook*, the cost given here takes precedence.

Equipment Costs

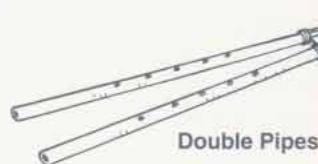
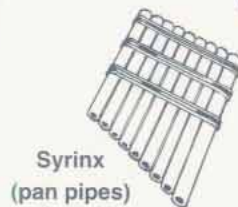
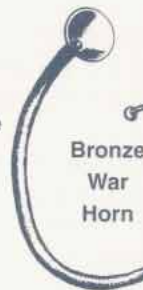
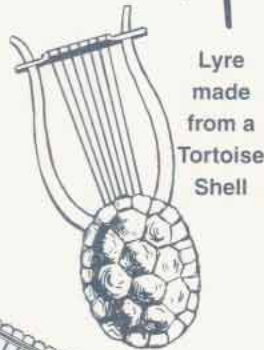
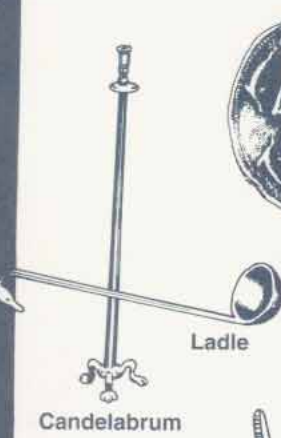
Clothing

Belt	3 ob
Boots	1 dr
Chiton, long, plain	12 ob
Chiton, long, embroidered	5 dr
Chiton, short, plain	6 ob
Chiton, short, embroidered	3 dr
Chlamys, plain	6 ob
Chlamys, embroidered	3 dr
Dagger sheath	2 dr
Fibula, plain	5 dr
Fibula, jeweled	10-250 dr
Girdle	2 dr
Hair ribbon or hat	5 ob
Himation, plain	5 dr
Himation, embroidered	10 dr
Pouch	1 dr
Sandals, plain	5 ob
Sandals, fine	1 dr
Sword scabbard	3 dr

(continued on page 69)



EVERYDAY ITEMS

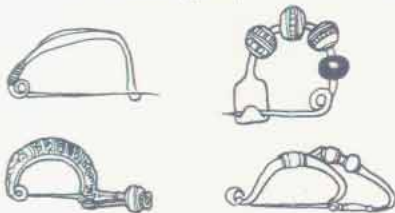


(not shown to scale)

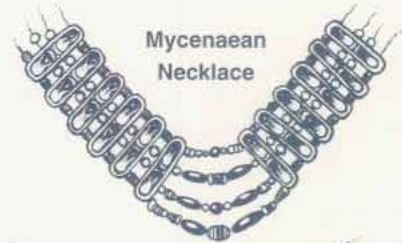


JEWELRY AND VANITIES

Fibulae (pins)



Gold Pendant



Mycenaean Necklace



Gold Pectoral

Jewelled Gold Earrings



Hair Pins



gold

silver



Scent Bottle



Rings



Golden Hair Wreath Portion



Peacock Feather Fan



Spectacle Brooch



Oil Pot and Strigils



Mycenaean Pendant



Man's Lion-Headed Silver Bangle



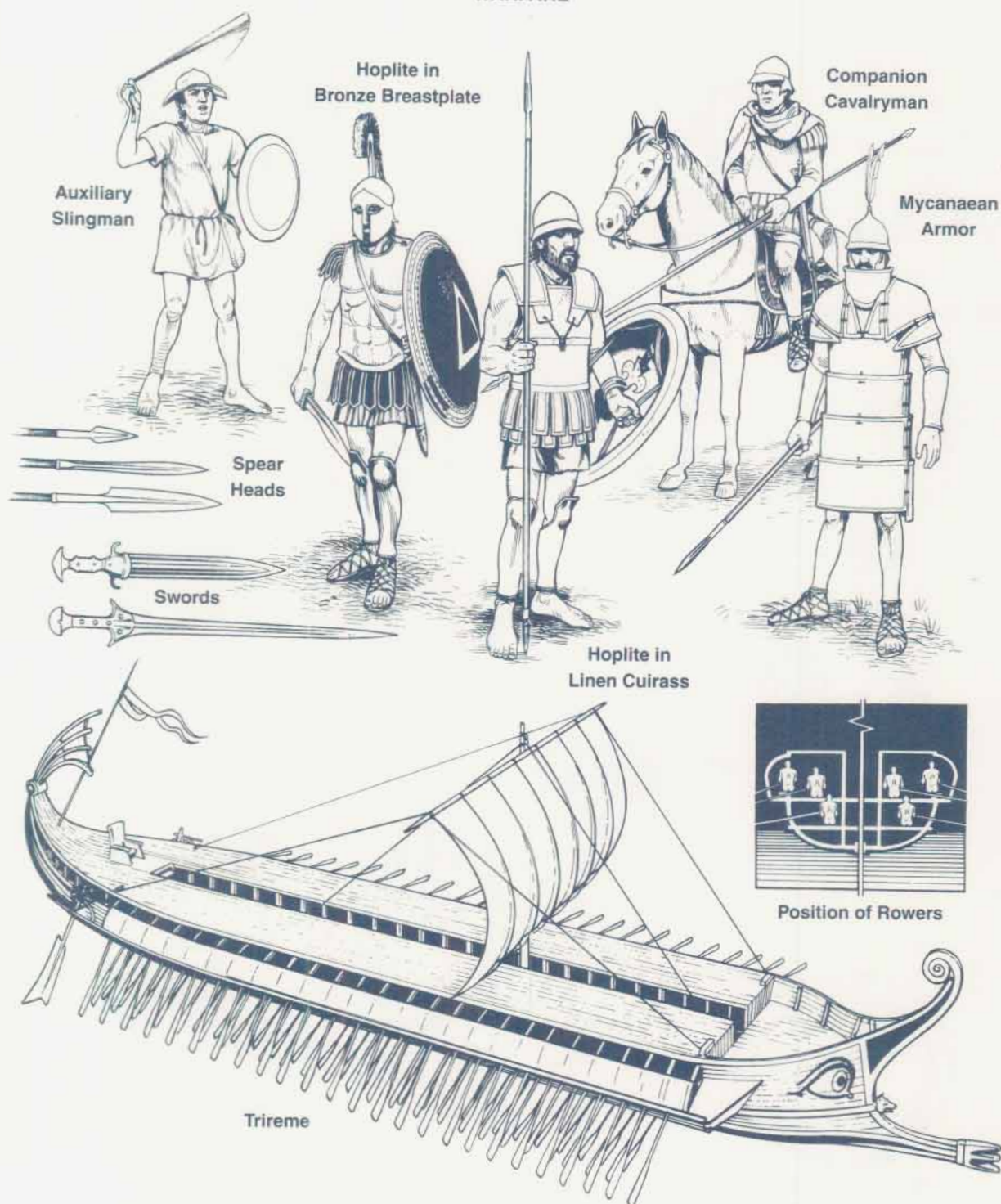
Bronze Hand Mirror



Pyxis (powder pot)



WARFARE





Household Costs

Bed	25 dr
Blanket, winter	2 dr
Chair	12 dr
Chest, large	10 dr
Chest, small	5 dr
Cooking pot	5 ob
Dining couch, plain	15 dr
Dining couch, inlaid	35 dr
Drinking cup, silver	20 dr
Firepot	6 cp
Food:	
Bread (per loaf)	5 cp
Cheese (per pound)	4 ob
Figs (per pound)	2 ob
Fish, fresh	1 ob
Fish, salted (per 100)	1 dr
Grain (1 bushel)	1 dr
Honey (per quart)	5 ob
Lentils (per pound)	5 cp
Meat (one serving)	8 ob
Olive oil, refined (quart)	5 ob
Olives (per pound)	8 ob
Onions (per pound)	8 cp
Peas (per pound)	6 cp
Spice, exotic	15 dr
Spice, rare	4 dr
Spice, uncommon	1 dr
Wine, black (1/2 gallon)	1 dr
Wine, black (tun)	20 dr
Wine, common (1/2 gallon)	2 ob
Wine, common (tun)	8 dr
Garland	5 cp
Lamp oil (olive oil)(quart)	3 ob
Lock	10 dr
Mirror, large, bronze	15 dr
Oil lamp	2 dr
Papyrus (per sheet)	8 ob
Pottery	15 ob-15 dr
Sewing needle	5 ob
Stool	3 dr
Stylus	3 cp
Table	10 dr
Wax tablet	8 cp
Writing ink	8 ob

Lodgings

House purchase, common	800 dr
House purchase, poor	500 dr
House purchase, wealthy	1800 dr
House rent, common (year)	80 dr
House rental, poor (year)	50 dr
House rent, wealthy (year)	180 dr
Inn room and board (per day)	6 ob
Inn room and board (per week)	4 dr
Inn room and board (per month)	15 dr

Tack and Harness

Bit and bridle	15 ob
Brush and curry comb	3 ob
Cart harness	2 dr
Feedbag	3 cp
Halter	5 cp
Horseshoes and shoeing	1 dr
Saddle bag	2 dr
Saddle blanket	3 ob
Saddle pad	2 dr
Yoke, horse	5 dr
Yoke, ox	3 dr

Animals

Boar	4 dr
Bull	20 dr
Calf	5 dr
Cow	10 dr
Dog, guard	15 dr
Dog, hunting	10 dr
Dog, war	7 dr
Donkey	8 dr
Goat	3 dr
Hen	2 dr
Horse, chariot team	400 dr
Horse, light war	50 dr
Horse, medium (for Companion kit)	150 dr
Horse, wild	30 dr
Mule	9 dr
Ox	10 dr
Pig	1 dr
Ram	3 dr
Rooster	1 dr
Sheep	2 dr
Songbird	2 dr



Transport

Bireme	30,000 dr
Chariot, riding	200 dr
Chariot, war	500 dr
Fishing boat	30 dr
Merchant ship	25,000 dr
Palanquin	50 dr
Penteconter	10,000 dr
Trireme	45,000 dr

Specialty and Trade Goods

Basket, large	3 ob
Basket, small	5 cp
Body oil, scented (pint)	3 ob
Charcoal (per pound)	1 dr
Cloth, common (10 square yards)	7 dr
Cloth, fine (10 square yards)	20 dr
Fish net	4 dr
Kohl (per pot)	5 cp
Merchant's scale	2 dr
Mirror, bronze, small	1 dr
Musical instrument	5-100 dr
Perfume (per vial)	1 ob
Rouge (per pot)	5 cp
Slaves	20-500 dr
Strigil (oil scraper)	5 cp
Water clock	800 dr

Adventuring Supplies

Backpack	1 dr
Blanket	1 dr
Cooking pot, small	8 cp
Dry rations (per week)	8 dr
Firepot, small	6 ob
Grappling hook	8 ob
Healer's bag	5 dr
Holy item	25 dr
Map or scroll case	8 ob
Quiver	8 ob
Rope, hemp (50')	1 dr
Sack, large	2 ob
Sack, small	5 cp
Tent, large	25 dr
Tent, small	5 dr
Thieves' picks	40 dr

Torch	1 cp
Wineskin	8 ob

Services

Barber (per treatment)	2 ob
Bard/Poet(per composition)	30 dr
Cook	5 dr
Craftsman	5-100 dr
Entertainer, acrobat	5 dr
Entertainer, flute girl	6 dr
Entertainer, juggler	5 dr
Guide (per day)	6 ob
Herald (per announcement)	6 ob
Messenger (within city)	6 ob
Mourner (per day)	5 ob
Orator (per speech)	6 dr
Physician (per treatment)	2 dr
Priest (per sacrifice)	1 dr
Torchbearer (per night)	4 cp

Armor

All metallic armor components are bronze unless stated otherwise.

Breastplate	70 dr
Cuirass, layered linen	5 dr
Greaves	8 dr
Helmet, Boeotian	8 dr
Helmet, crested (hoplite)	10 dr
Shield, medium (hoplon)	3 dr
Studded leather (with bronze discs)	10 dr

Weapons

All metallic weapon components are bronze unless stated otherwise. An asterisk () means the weapon is not Greek, but it does exist in the world and may be encountered. Two asterisks (**) show the item is from The Complete Fighter's Handbook (p. 119).*

Battle axe*	8 dr
Belaying pin**	6 ob
Blowgun and 6 darts*	4 dr



Blowgun	1 ob
Bow, short	25 dr
Cestus (not spiked)**	9 ob
Club	—
Dagger	2 dr
Dart	5 ob
Hammer*	2 dr
Hand axe*	3 dr
Harpoon	20 dr
Javelin	5 ob
Knife	5 ob
Lance, light horse (xyston)	6 dr
Long spear	5 dr
Net**	4 dr
Quarterstaff	—
Sap	5 cp
Sarissa (pike)	5 dr
Scourge	2 dr
Sickle	6 ob
Sling	5 ob
Sling bullet	1 cp
Spear	2 ob
Sword, short	10 dr
Sword, short, iron	7 dr
Trident	15 dr
Whip	1 ob

Equipment Descriptions

Most of the items and weapons listed in this chapter are explained in the *Player's Handbook*. Though the awl pike was not yet in use, its closest equivalent was the sarissa. The damage given for the spear should be used for the long spear and (short) spear.

A armor: Hoplite and Companion cavalry armor, which is composed of the bronze breastplate, helmet, and greaves, gives a base AC of 6 (5 with a shield). Studded leather provides the same protection as standard studded leather (AC 7), and the linen cuirass should be treated as standard padded armor (AC 8).

Black Wine: This was a thick wine syrup.

This dark, strong wine was intended to be mixed with three parts water to one part wine. Commonly used because it was lighter and took up less room, more black wine could be packed into an amphora and shipped abroad. During the Dionysia, many otherwise sober citizens would mix the wine and water in equal parts to toast the god of the vine.

Boeotian Helmets: These replaced the crested helmets of the hoplites in Alexander's army. The Boeotian style was more like a bowl with a long rim or collar which protected the face and neck while providing better all-around vision.

Cestus: This was not really a weapon, but a knotted strip of bull's hide worn around the knuckles of the hand to make boxers' punches more damaging and to keep the knuckles from splitting. It did not really develop into a common weapon until Roman times.

Crested Helmet: This was the standard helmet used by hoplites. It covered the head and most of the face, while leaving the center of the face open. Some had flaps which allowed the cheek pieces to be raised out of the way when the wearer was not engaged in combat.

Houses: Homes in Greece were sold and rented cheaply. Inns were just beginning to open in the major cities and at the most popular shrines (such as Delphi and Olympia). Most travelers rented a house if they had no family or friends to host them. Inn prices, food, and rooms were better if the traveler carried letters from mutual friends.

Sarissa: These were long pikes used by the Macedonian infantry of Alexander the Great's army. An outgrowth of the long spears used against the Persians, the sarissa were often as much as 18 feet long.

Strigils: Before participating in games and exercises, Greek athletes oiled their bodies. They used these slightly curved, thin sticks made of bronze, bone, or ivory to scrape the excess oil off.



Treasure

Though coins might be found as part of a treasure hoard, gemstones, jewelry, household items, weapons, and armor are much more likely to be found than bags of coins. Jewelry, pottery, and cups often feature scenes of warfare, competitions, stories from Homer's works and the great tragedies, or depictions of the gods. Other treasures might include such things as grants of land from particular cities to the holder of the document or maps which identify places where treasure has been stored or which show landmarks along little known sea routes.

When metal items of value are found, both the weight of the metal and the craftsmanship are important. For example, a silver cup which is thin has less value than a thick cup would have. If it is quite well made and beautifully decorated, however, it might be worth far more than a plainer, though heavier cup.

Books are extremely rare and can bring a fortune from the right buyer depending on their subject. Athenians and Spartans both favor Homer's works, but only Athenians or the Greek-speaking cities of Asia Minor will pay for certain philosophical or scientific works.

Rare items and materials are also of great value. Such otherwise mundane items as tin (from England) and glass (from Egypt) become treasures in a land which lacks them and has grown accustomed to having them. Spices, perfumes, and scented oils bring good prices, while colorful dyes from Phoenicia, ivory from Ethiopia, and ointments from Arabia provide a healthy profit as well.

Nor should adventurers overlook the value of pottery, especially the famous red figure-ware pottery of Athens, or of olive oil, wool, or even herd animals. While not as easily portable as some standard AD&D® game treasures, all of the above are considered to be treasures in the Greek setting and can be sold easily.

Magical Items

Like spells, magical items in a Greek campaign should be rare and wondrous things. Most magical items will be created for a specific purpose or will be gifts from the gods. For example, Achilles' demi-goddess mother gave him a set of armor made by Hephaestus that was strong and beautifully fashioned. The strength of the materials made it impenetrable, and the shield was considered a work of art.

Many standard AD&D® game magical items do not fit a Greek campaign or should be used only in a high fantasy campaign in which magic is prevalent. The DM must use common sense to decide whether an item is appropriate or not. If unsure, the DM should consider whether the properties of the item mirror those of known mythological items or "spell effects." If the item seems out of place or too powerful for the setting, the DM should feel justified in disallowing its use. After all, the Greek gods take a very personal interest in the affairs of mortals, and they are very jealous of their prerogatives and powers. Any item allowed into play which proves to be too much of a problem can always simply disappear as Hermes runs by or be blown to bits by one of Zeus' thunderbolts, but it is better to disallow it to begin with, as players dislike losing their prized magical items.

Some items which are appropriate for the setting are listed below. Many of them have effects which attract the attention of certain gods (or powerful spellcasters) when they are used. This may have no effect, may make the god more benevolent toward the person for using them (if used well), or may earn the god's displeasure and enmity (if used unwisely or harmfully against innocents).

It is suggested that no magical weapons or armor of greater than +2 be allowed except as (temporary) godly gifts.



Recommended Magical Items

The following items are recommended for a Greek campaign. They are taken from either the *DUNGEON MASTER™ Guide* or the *Tome of Magic* (T). When considering the placement in your campaign of additional magical items found elsewhere be sure to use the criteria described in the previous section.

The god or gods interested in the particular items are noted with the item.

Potions, Oils, and Powders

Aroma of dreams^T
Diminution potion
Elixir of health (Asclepius)
Extra-healing potion (Asclepius)
Fire resistance potion (Hephaestus)
Gaseous form potion
Giant strength potion (all)
Growth potion
Healing potion (Asclepius)
Heroism potion (Ares, Athena)
*Invisibility potion** (Hades, Hermes)
Invulnerability potion (Medea)
Oil of preservation^T (Demeter)
Philter of glibness (Hermes)
Philter of love (Aphrodite)
Philter of persuasiveness (Hermes)
Powder of coagulation^T (Asclepius)
Starella's aphrodisiac^T (Aphrodite)
Super-heroism potion (Ares, Athena)
Vitality potion (Asclepius)
Water breathing potion (Poseidon)

Rings

Ring of chameleon power
Ring of fire resistance (Hephaestus)
*Ring of invisibility** (Hades, Hermes)
Ring of protection (+1 or +2 only)
Ring of swimming (Poseidon)

Staves and Wands

Staff-spear (Athena)
Staff of curing (Asclepius)

Staff of striking (Athena)
Wand of illusion (Hecate)
Wand of paralyzation
Wand of polymorphing (Circe)
Wand of size alteration

Miscellaneous

Bag of bones^T (Hades)
Bag of holding
Boots of speed[†] (Hermes)
Boots, winged[†] (Hermes)
Cloak of displacement[‡]
Dust of disappearance
Dust of illusion (Hecate)
Hat of disguise (Zeus and Hera)
Horn of the tritons (Poseidon)
Mattock of the titans (all)
Maul of the titans (all)
Mirror of opposition (Hecate)
Rope of climbing
Saddle of flying^T (all)
Trident of fish command (Poseidon)
Wings of flying[§] (Helios)

Armor and Weapons

Armor +1 (Ares, Athena, Hephaestus)
Armor of command +1 or +2 (for Hoplites or Companions) (Ares, Athena)
Shield +1, +4 vs. missiles (Ares, Athena)
Arrow of slaying (Apollo, Artemis)
Bow, short, +1 or +2
Javelin of lightning[°]
Short sword +1, +2 vs. magic-using and enchanted creatures
Short sword of quickness +1 or +2

* Hades' hat of darkness confers invisibility.

† Magical footwear may be found as sandals.

‡ Magical cloaks are either chlamys or himations.

§ Like Icarus' wings, the wax holding the feathers on melts if the user flies too close to the sun (or any other heat source larger than a camp-fire).

° Only Zeus may bestow this gift. If found and used, it always attracts his attention.



Special Magical Items from Greek Mythology

In addition to the standard AD&D® game items, some special magical items are mentioned in or suggested by Greek mythology. The more famous ones are noted here.

Aphrodite's girdle of adoration: When worn, this belt causes the same sort of effect as a *philter of love*, unless a save vs. spells at -4 is made. When worn by Aphrodite, there is no saving throw allowed.

Apollo's arrows of disease: These arrows are +2 to hit and act as a *cause disease* spell on the victim hit by them unless a save vs. spells is made. When used by Apollo himself, there is no saving throw against the effects.

Ariadne's ball of thread: This apparently inexhaustible supply of thread was given to Theseus by Ariadne, the daughter of King Minos of Crete. Theseus tied one end of the thread to the door handle and unwound it behind him as he traveled through the dark labyrinth. After killing the minotaur, he was able to follow the thread back to his starting point and escape. The thread on the ball is unending and may be used as Theseus did. Of course, intelligent monsters may notice the thread and break it. Thread removed from the ball for the purpose of selling it disappears, though it may be used to repair items. If subjected to fire, mundane or magical, the ball is instantly consumed.

Athena's helmet: Athena's bronze helmet looks like an especially fine Corinthian helmet with a glorious horsehair crest. If Athena loans it to a hero, it acts as *bracers of defense* AC 2. Additionally, the wearer is gifted with a special degree of wisdom and insight, giving him a +3 to all saving throws which are affected by a high Wisdom score and allowing him to utilize the tactics proficiency at a +2 bonus, even if not otherwise proficient in that area. This is usable by warriors only.

Athena's liquid of reincarnation: This spe-

cial liquid was used on Arachne, the weaver who challenged Athena herself. The liquid turned her into a spider. It may be used to turn a dead mortal into some appropriate creature or being (similarly to a *reincarnation* spell).

Athena's shield: Athena's mirror-bright brass shield allowed Perseus to strike off the head of Medusa without looking directly at her. It acts as a *shield* +3, may be used as a mirror just as Perseus used it, and, if thrust toward a foe in combat at a time when the sun can reflect off it, has a chance of blinding the opponent for 1d6 rounds (save vs. paralyzation to avoid). Warriors only may use it.

Bridle of taming: This golden bridle was used by Bellerophon to tame and capture Pegasus. When held out toward any mount, the bridle renders it tame enough to approach. When the bridle has been placed on the mount, the creature allows the user to mount and serves faithfully as the user's steed. The mount is allowed a saving throw vs. spells to avoid the effect.

Circe's wand of polymorphing: This wand looks much like a normal stick. It cannot be used on the wielder. The wand's power allows the wielder to turn men into pigs, sheep, lions, or wolves according to which beast best exemplifies that man's essential nature. The wand has no effect on women. Eating a special herb known as *moly* confers immunity to this wand for the period of one hour. Wizards only may use it.

Eros' arrows of love: When used by a normal mortal, these magical arrows strike as *arrows* +3 and cause an effect like a *philter of love*. They never do any damage, other than the magical effects. When fired by Eros, they never miss and no saving throw against their effect is allowed.

Golden apples: There are three kinds of golden apples. The first, known as the *golden apples of the Hesperides*, are the property of the goddess Hera. Any mortal who plucks and eats



one of these is said to be given immortality. In actuality, any mortal who plucks one instantly dies (no saving throw) and never gets the chance to eat it. Any immortality conferred is by virtue of the fame the individual gains for attempting the feat.

The second are the *golden apples of attraction*. These were given to Hippomenes by Aphrodite to enable him to best Atalanta in a foot race and thereby win her hand in marriage. As they raced, he threw the three apples down at strategic points in the race to slow Atalanta down, as she had to stop to pick them up. These apples, which are always found in threes, have no magic beyond their ability to fascinate whoever sees them. That person or creature, upon seeing one or more of the apples must stop what they are doing and attempt to acquire the apple(s) for their own. A save vs. spells at -3 is allowed to avoid this. While they are in his possession, the user is immune to the effects.

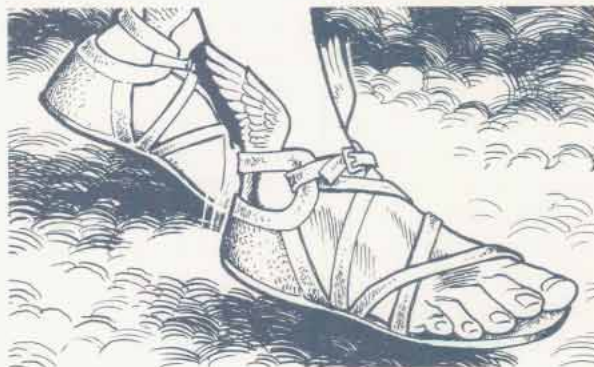
The third golden apple is a singular one known as the *golden apple of discord*. It was used by Eris, goddess of discord, to cause a quarrel among Athena, Aphrodite, and Hera. The apple causes discord and arguments among any small group (under six persons) to whom it is presented. It always has some inscription on it which causes the trouble, such as "For the fairest" or "To the strongest." Even if the group would not usually fight over such a silly thing, the appeal of the apple is such that each person in the group must contend for ownership of the apple unless a save versus spell is made at -3. Wisdom bonuses do not apply, as even Athena, goddess of wisdom, was taken in by one.

Possible Magical Items

Several other possibilities for creating magical items which reflect the mythology and character of Greece are suggested here. The DM may use any of these special items to heighten enjoyment of the campaign by awarding them

rather than the more standard AD&D® game items. Many should be one-use items, and several may be loaned to PCs by the gods for only a short period of time in order to keep magic scarce. Any Greek mythology text will make the effects and limitations of these items clear, as well as suggesting several other possibilities for magical items or spells which might prove useful in a Greek campaign.

Daedalus' wings of flying (see *wings of flying*)
Dragon's teeth
Hades' helm of darkness
Hephaestus' golden helpers (iron golems)
Hephaestus' golden throne
Hermes' magic wallet (see *bag of holding*)
Hermes' wand of sleep
Hermes' winged cap of invisibility
Hermes' winged sandals (a combination of
boots of flying and *boots of speed*)
Medea's herbs of renewal
Medea's ointment of invulnerability
Medea's robe of flames (cursed item)
Medea's stone of dissension
Odysseus' bag of the four winds
Odysseus' belt of swimming (see *ring of swimming*)
Orion's bow (+3 to +5)
Orpheus' lyre of charming
Pandora's box (cursed item)
Perseus' unbreakable sword
Poseidon's trident
Zeus' thunderbolts (see *javelins of lightning*)



The Greek pantheon consists of the Olympians, gods who dwelt on Mount Olympus, and some other, associated gods who did not dwell among them and who often had lesser powers. Historically, the Greek pantheon began as far back as the Minoan period. The Minoan snake goddess became known as Rhea in the later accounting of the gods. Her son, Zeus, was a harvest deity, slain each fall and rising each spring. The name Zeus would later be used by the Mycenaeans for their god of rain and thunder, and the original Zeus became Dionysus, god of wine. The Mycenaeans also worshiped Hera, Hermes, and Poseidon, and passed these down to the Dorians, who added others of their own.

Hesiod, the poet, is reckoned to be the originator (or at least the chronicler) who first set down an account of the story of the Greek creation and who formulated the classic pantheon of the Greek gods. The story and the gods are covered in detail in *Legends & Lore*. In brief, the major gods of the pantheon are:

Aphrodite: Not originally an Olympian god, but created from the sea foam, she became Hephaestus's wife and goddess of love and beauty. Her son, Eros, became the god of love.

Apollo: Son of Zeus by the titan Leto, twin brother of Artemis, this god of light, music, and poetry was also the god who first taught man the arts of healing. He was noted for his marksmanship and oracular gifts. Apollo was the father of Asclepius.

Ares: Zeus and Hera's son, Ares was the god of war. His sister Eris (goddess of discord) and her son Strife accompanied him. Ares was the father of Eros.

Artemis: Daughter of Zeus by the titan Leto, twin sister of Apollo, Artemis was the goddess of hunting and unmarried girls.

Athena: Daughter of Zeus who sprang full grown and armored from his head, Athena was the goddess of wisdom, arts and crafts, heroes in battle, and just warfare.

Demeter: Zeus's sister, she was the goddess

of the harvest and mother of Persephone.

Dionysus: He was Zeus's son by the mortal woman Semele. Semele was killed before Dionysus was born, but Hermes saved him, and he was raised by nymphs in a valley where he discovered the art of winemaking. Dionysus became the god of wine.

Hades: Zeus's brother, god of the underworld and of the dead, he was also the god of wealth since all precious metals and gems under the earth belonged to him. Persephone became his queen.

Hephaestus: The son of Zeus by Hera and the only ugly god, he was also lame since Zeus threw him to earth once during a quarrel. He was the god of fire and the forge, artisans, blacksmiths, goldsmiths, and carpenters. He was married to Aphrodite.

Hera: She was the wife of Zeus, queen of the gods, goddess of marriage, and protector of women.

Hermes: Zeus's son by the minor goddess Maia, god of shepherds, merchants, travelers, and thieves, Hermes also guided the souls of the dead to the underworld and invented the lyre, which he gave to Apollo. His son, Pan, became god of the shepherds.

Hestia: Zeus's sister, Hestia was the goddess of the hearth and home.

Poseidon: Zeus's brother, Poseidon was the god of the sea, storms, and earthquakes, and the creator of horses. Triton was Poseidon's son.

Zeus: Lord of the sky and god of thunder and lightning, Zeus was considered the chief god of the pantheon. He was the father of Hebe (goddess of eternal youth), Apollo, Artemis, Athena, Hephaestus, Hermes, Ares, Dionysus, King Minos of Crete, the nine Muses, the three Graces, and the heroes Perseus and Heracles.

Two other gods deserve mention: **Helios**, the sun god, and **Asclepius**, god of medicine, who plays a greater role and is suitable as a healing god for player characters. Asclepius is detailed here.



Asclepius (intermediate god)

The son of Apollo by the mortal Coronis, Asclepius was born at Epidaurus and abandoned there. Suckled by a she-goat and protected by a dog, he was eventually found by the animals' owner, a shepherd named Ares-thanes. Apollo arranged to have his child brought up by the centaur Chiron, who taught him the art of medicine. Asclepius was one of the Argonauts who sailed with Jason to Colchis to claim the golden fleece and was also involved in the great boar hunt of Calydon.

Athena gave him a gorgon's blood, which he used to raise the dead. Fearing he might upset the natural order, Zeus killed him with a thunderbolt. Asclepius was then changed into a constellation and into the plant known as serpentaria. He was later accorded god-hood. His cult became one of the most important and famous in Greece; it was centered at Epidaurus, where a great medical school flourished. The descendants of Asclepius, who in the beginning were his literal descendants, practiced medicine there and took an oath to heal the injured and sick. The best known descendant was Hippocrates.

Role-playing Notes: Asclepius is gentle and sympathetic, and always seeks to help the injured or ill. He sends dreams to those who sleep in his shrines. These dreams tell the recipient what malady or injury they have and suggest a course of treatment. Asclepius' priests may not refuse treatment to those who ask for it. If they do so, they lose all powers.

Statistics: AL lg; WAL any non-evil; AoC healing; SY a crown of laurel, also the caduceus, pine cones, nanny goats, and dogs.

Asclepius' Avatar (cleric 17)

Asclepius' avatar is a clean, pleasant young man with a sympathetic face. He usually wears a long white chiton and a purple himation. He sometimes carries a caduceus or

wears a wreath of laurels. He may be accompanied by a goat or a dog. Asclepius occasionally appears to those about to buy fake remedies which may harm rather than heal, to forestall the transaction and keep the innocent patient from harm. He can draw upon any spheres for his spells, but prefers those helpful ones of the all, creation, healing, necromantic, and protection spheres.

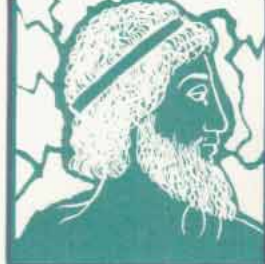
Str 15	Dex 17	Con 18
Int 18	Wis 18	Cha 18
MV 15	SZ 6'	MR nil
AC 0	HD 17	HP 136
#AT 1	THAC0 10	Dmg stun

Special Att/Def: No reversed healing or necromantic spells affect Asclepius. He is immune to disease and regenerates 5 hp per round. He will not attack to kill or damage a person, but once per round, he may stun an opponent by looking that person in the eye. A second attack renders the victim unconscious.

Duties of the Priesthood:

Like Asclepius, his priests must be healers. All must take an oath to help those in need and not to use their knowledge for evil purposes or to gain an advantage over someone. The priests are required to attempt to heal any who ask it of them. Those who fail to do so lose all powers until they atone for their actions. Atonement is nearly impossible if the victim dies due to lack of care.

Requirements: AB standard; AL any good; WP staff, sling; SP (*=minor access to that sphere) all, charm, creation, divination*, guardian*, healing, necromantic, numbers*, protection, sun*, weather*; PW 1) + 2 to saves vs. poison and disease; laying on of hands (as per paladin); *soothing word* (page 27, *The Complete Priest's Handbook*); PW 3) analysis (identify diseases and poisons); TU turn (at 3rd level).



A Partial List of Mythic Heroes

Bellerophon

This Corinthian was asked to slay the fire-breathing Chimera. Athena helped him capture Pegasus by giving him a golden bridle to tame him. Once atop Pegasus, he sought out the Chimera. From above, he thrust down his lead-tipped spear into the creature's mouth. The lead melted, coating the Chimera's throat and charring her insides. After many other heroic feats, Bellerophon flew to Olympus to claim immortality, but Zeus sent a gadfly to sting Pegasus, who reared and threw him. Though he landed safely, he was blinded and lamed, while Pegasus was taken to Olympus to become the bearer of Zeus' thunderbolts.

Heracles

Zeus' son by a princess of Thebes, Heracles was the strongest man on earth. Jealous Hera dogged his life, causing him one misery after another. His most famous feats were his 12 labors for the king of Mycenae, among which were to kill the Nemean Lion, a creature whose skin could not be pierced by anything; to slay the Lernaean Hydra, which had eight heads, one immortal; to bring back one of the golden apples of the Hesperides, which killed any mortal that plucked them; and to bring back Cerberus, the three-headed dog that guarded the entrance to the underworld. Heracles performed all the labors and was eventually admitted to Olympus as a god.

Jason

Jason gained fame as the leader of the Argonauts, who sailed for the golden fleece. He performed the impossible tasks of yoking fire-breathing oxen and plowing a field with dragon's teeth (which sprang up as armed warriors) and finally acquired the fleece from

the dragon which guarded it—all with the help of the sorceress Medea, whom he later married (then abandoned). The Argonauts faced many dangers on their journey, including harpies, the Symplegades (or Clashing Islands), and Scylla and Charybdis.

Odysseus

The hero of the Trojan War who suggested the stratagem of the wooden horse, Odysseus took 10 years to return home. Before he did so, he suffered many hardships and perils. Among other feats, he outsmarted the fierce cyclops Polyphemus, defeated the sorceress Circe, and listened to the sirens while tied to the mast of his ship. When finally home, he slew the suitors who plagued his faithful wife Penelope, then resumed his kingship.

Orpheus

The son of the muse Calliope, Orpheus played his lyre so beautifully that all things on earth were charmed. When his young wife Eurydice died, he followed her to the underworld, where he hoped to charm Hades into releasing her. On the way, he charmed Charon, the ferryman of the River Styx, and Cerberus. Hades let her go on one condition: She must follow Orpheus, and he must not look back until they were both on earth again. Just as they reached a cave leading outside, Orpheus said, "I see daylight ahead," but Eurydice made no reply. Orpheus turned to make sure she was there and caught one glimpse of her as she was drawn back to the underworld. Though he tried to follow, the gods would not allow him a second chance.

Perseus

Perseus was told to bring the king the head of Medusa as a wedding gift. Athena loaned him her shield, which served as a mirror so he



didn't have to look directly at Medusa. Hermes gave him a sword which could never be broken and guided him on his journey. He also helped Perseus acquire the other things he needed: winged sandals, a cap which made him invisible, and a magic wallet into which he placed Medusa's severed head.

On his way home, Perseus slew a sea monster and freed the beautiful Andromeda, whom he married. When he returned, the king did not believe he had killed Medusa. Perseus lifted the head from the wallet, and the sight of it turned the evil ruler to stone. Perseus and Andromeda had a son named Electryon, who became the grandfather of Heracles.

Theseus

A prince of Athens, Theseus volunteered to go with the victims who were sent to Crete to be sacrificed to the minotaur. Ariadne, King Minos of Crete's daughter, fell in love with Theseus and helped navigate the labyrinth with a ball of thread. He slew the minotaur and sailed away with Ariadne, whom he promised to marry, but abandoned her on the island of Naxos when Dionysus appeared to him and claimed Ariadne for his own.

Adapting Myths for Role-Playing

As should be evident from the stories told above, the Greeks liked their heroes to perform amazing and difficult tasks. The player characters should not be treated any differently. There is no reason why the DM should not take some of the stories and pit the PCs against monsters similar to the ones encountered by the mythological heroes. These might be sisters of Medusa or the lion that sired the Nemean Lion. They might even be tougher than the originals.

So long as these encounters are met in novel circumstances and the players cannot over-

come them the same way the mythological heroes did, the DM is providing his players with an interesting and challenging game. The myths and epic stories should be used as a starting point to stimulate the DM's imagination and creativity, not as the only basis for a campaign.

For a historical campaign, the DM might consider letting the beliefs and superstitions of the time come into play by letting tales of terrible monsters and fearful difficulties reach the ears of the characters. Done with some finesse, it should not matter that these things will not really be there. All that matters is that the characters believe that they *might* be there. Some very good games might even come about because the characters have been sent to find out whether a rumored monster or sorceress exists or not. Even with no actual magical powers, charlatans and sleight-of-hand artists could wreak havoc for a time, and some of these probably would have access to such substances as naphtha, which burns with a sparkling and eerie flame.

Many scenarios suggest letting the PCs be companions of well-known heroes from the stories. While this is occasionally fun (especially in an all-new, untold episode from the hero's and PCs' lives), it quickly becomes boring as the players will resent that they are simply following in someone else's footsteps or that they aren't good enough to accomplish the really heroic tasks themselves. It's hard to get much of a thrill out of lighting torches to pass them to Heracles while he bravely uses them to burn off the heads of the hydra.

It is strongly suggested, therefore, that the DM severely limit these kinds of adventures in favor of ones featuring the PCs as the heroes. Rather than being sidekicks, let them lead the way. Let the characters battle strange and unheard of creatures who are terrorizing whole towns or countries. They should not be afterthoughts in a story already told. They should be creating new legends themselves.



Adventures in Ancient Greece

To assist the DM in starting play in the Greek setting, six pre-generated characters and an adventure are presented here. Though the adventure has definite fantasy overtones, it can be easily stripped of those elements which preclude it from being purely historical. The DM may use the characters given here or may allow his players to create their own characters, using the given ones as models or simply following the rules in Chapter Two. The pre-generated characters include two females. Those who are sticklers for historical accuracy might wish to know that, in the Olympic games held in 364 B.C., the driver of the winning chariot was a woman from Macedonia named Belisiche.

The adventure is set in 360 B.C., the time of the city-states after the Peloponnesian War, when Greece is at relative peace. Athens retains much of its glory, Sparta has been overthrown by Thebes (which in turn has lost power with the death of general Epaminondas), and the menace from Macedon is as yet not felt. It is the year of the Olympic games, and the characters are young athletes on their way to compete in them and vie for glory.

At this time, though there have been incidences of cheating (particularly in the boxing), the prize for winning in the games is a simple olive wreath—and the renown and adulation of one's city and the whole of Greece. Winning athletes are celebrated in poetry and sculpture, and in some cases treated almost as minor gods.

Wreathed In Honor

The PCs have gathered from the farthest spread Greek-speaking cities and states to participate in the Olympic games. They are in Athens, the latest stop on their journey, where they hope to find a ship to carry them to Olympia. It is Heiromenia, the sacred month during which competitors and spectators may travel to and from Olympia in safety.

The DM should make it clear to the players that their characters have already briefly met and agreed to pool their resources and travel with one another. They have done so because, although they are from different cities, the characters all have certain things in common: They are competitors, they need transportation, and they have limited funds, since they must pay for a lavish sacrifice and a feast if they do win one of the games. Furthermore, they must pay to stay on the Olympic grounds, for the food they eat while there, and for rations for the voyage.

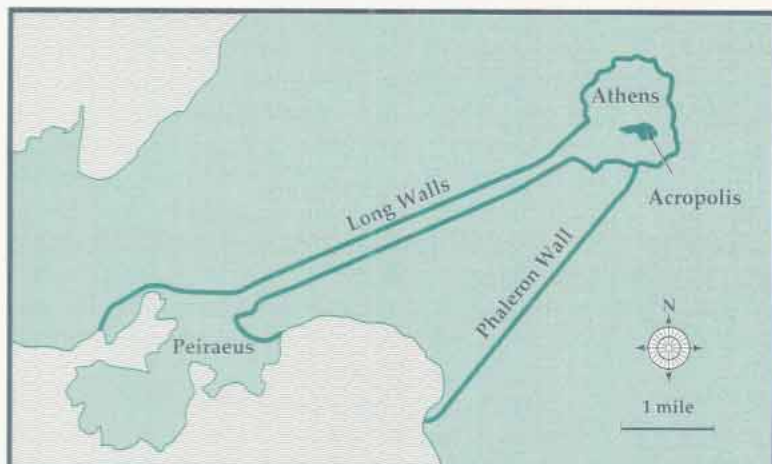
Additionally, they must provide their own equipment, which means if something is damaged in transit, they must pay to repair or replace it. Since they must arrive at the training grounds at least a week before the games, they are also traveling without their families or retainers (who will arrive later and thus save money). The PCs are currently in Peiraeus harbor trying to find a ship which will take them to Olympia.

Peiraeus

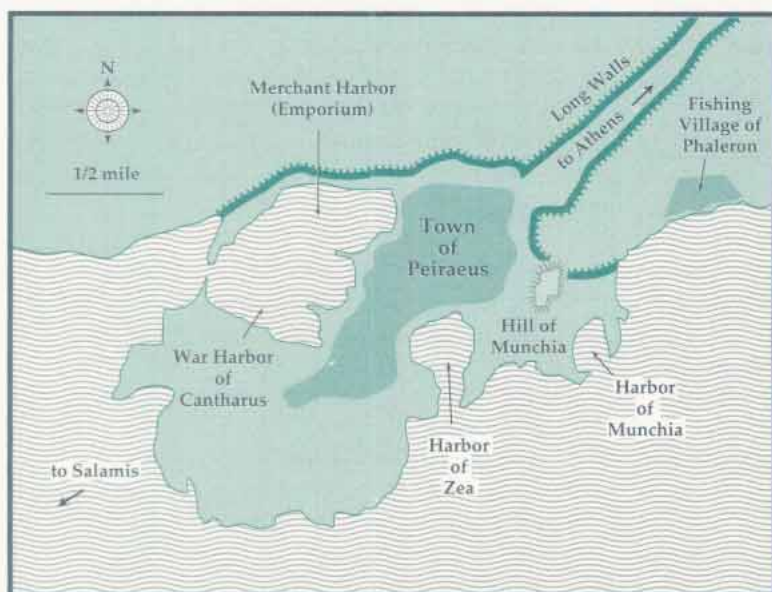
About four miles from Athens proper and connected to it by the long walls, the defensive fortifications enclosing the road from the harbor to Athens, Piraeus is a combination of fishing village, military camp, and world trading center. The hill of Munchia, which boasts the fortress which guards the harbor, overlooks the Phaleron, a long sandy beach dotted with black fishing boats, and the harbors of Zea and Munchia, containing part of the Athenian fleet. Further to the west lies the main part of the town, the war harbor of Cantharus (where the greater part of the Athenian navy is situated), and the port of Peiraeus, the great mercantile harbor of Athens. A few miles away behind the fort rises the plain of Athens with the city crouched at the foot of the famous Acropolis. It is morning, and the port of Peiraeus is teeming with activity.



THE LONG WALLS OF ATHENS & PEIRAEUS HARBOR



THE HARBORS OF ATHENS



The Emporium, as the merchant harbor of Peiraeus is called, is dominated by five stoas in which samples of merchandise from all over the world can be found. Ships of every type swarm in the harbor, sailors squabble, flute girls and flower sellers mingle with boatwrights hammering and cutting timbers,

and Babylonians, Egyptians, and even Ethiopians bawl out the quality of their wares. Craftsmen hawk their own goods from small tables. Buyers from the agora, who will transport the goods up to Athens and double the price for their trouble, mob the foreigners to get the best deals. A line of supplicants waits for entry into the temple of Athena Eulopia (Athena, Giver of Good Voyages).

The Thief: In all this hustle and noise, the characters must locate a shipmaster and keep their purses intact. A young cutpurse will attempt to rob one or more of the PCs while they search for a shipmaster. If the PCs do not think of it, one of the merchants or a passerby or even Agarios can tell them to seek ship owners who will be leaving soon in the temple, where they are undoubtedly making their sacrifices for a successful voyage.

Agarios, the Cutpurse: AC 6; MV 12; T 5; hp 18; THAC0 18; #AT 1; Dmg 1-4; Dex 18; AL N; ML 10; PP 60%, OL 0%, F/RT 0%, MS 60%, HS 50%, DN 25%, CW 75%, RL 15%.

Agarios can read languages because he has spent so much time in Peiraeus harbor, where people from all over the world congregate. He has a dagger and is dressed in a dirty chiton. His feet are bare, and he looks half starved. He sidles up to one of the PCs as they are bargaining for supplies or asking questions and attempts to cut a slit in the PC's purse.



Agarios is 15 years old and has two sisters and a mother to support. His father left on a ship long ago and never returned.

The Ship Master: The PCs can locate several ship masters who are leaving Athens with the evening tide. They are either inside the temple or emerging from it. A ship master will be far more willing to listen after his sacrifice is made than before or during. Only one captain is sailing toward Olympia, and he will want a fairly stiff fee for taking on passengers since they will be putting himself and his mates out of their cabins and since they will have to cross through into the gulf of Corinth and pay the toll for having the ship dragged across the land barrier there.

Kyros, the ship master, is an older man with gray hair who wears a short chiton and chlamys. He will take the characters aboard his ship, the *Hesperos* (evening star), for 6 drachmas each. They must provide their own food and drink. Since at least two of the characters are bringing horses, Kyros is willing to take them aboard as well for 2 drachmas each. He will warn them that he cannot be responsible for any losses in a storm or due to pirates. He will originally ask for 12 drachmas for the passengers and 4 for the horses. He expects a good, clever bargaining session and will be disappointed if he fails to get one.

Captain Kyros' applicable skills are bargaining 14 and seamanship 16. The characters have no reason to fight him, so his other statistics are not given. He is intelligent and knows his job. He is neutral good.

Once the characters have hired a ship master, they must buy provisions for the journey. It will take at least a week (if the weather holds and the wind is with them) to reach Olympia, and they should plan to buy ample supplies. Afterward, they may explore other parts of Athens (some of which is described earlier in this product) or even attend a gymnasium where they may keep fit for their upcoming games. Near sundown, they must

go to the docks to board the ship. As they are getting on board, they will be hailed by a suppliant begging passage for himself.

The Stranger: As the characters move to board the ship, they are approached by an older man dressed in a clean, though plain chiton and himation and sandals. He leans upon a staff and limps toward them, gesturing for them to wait so he can catch up. He calls out, "Friends! I saw you in the market today but could not keep to your pace and so lost sight of you. I have heard that you sail for Olympia to the games. If this is so, may I beg you to allow me to accompany you? I have but little money and some few provisions, but I shall give all to you in return for passage. My grandson runs in the race there, and I would so like to see him compete. I have no other means of travel. What say you?"

If the characters talk to him, they can discover that his name is Milos, the carpenter. He wants to see his grandson, also named Milos, run in the medium distance race, and he has three days worth of food and poor wine and 3 drachmas. He is lame and bent from years of labor, and his face is lined with care but also with humor.

Since the ship master wants 6 drachmas per passenger, the PCs will have to come up with the rest of the money for his fare or talk the captain into taking less, if they allow him to accompany them. Telling the ship master that Milos is a carpenter will reduce his fare to 2 drachmas, as he will be very useful should the ship need any repairs during the voyage. The male characters will also be more cramped as Milos takes up some of the cabin space. This is a test of the characters' kindness and hospitality. If they refuse the old man, he sadly shakes his head and watch them longingly as they sail away. If the PCs do not take Milos, the adventure is not over, but it will be much harder for them to replace equipment they will lose in a subsequent encounter.



The Pirates and the Storm

The ship sails with the evening tide, gliding out of Peiraeus harbor, past the island of Salamis and northwest toward the crossing into the Corinthian gulf. Once out of Peiraeus, the ship will travel for only a few hours before pulling up on land for the night. The real start of the journey will begin with the morning tide. The DM may describe the sailors working with the sails, the rowing benches which stand ready to be manned during a calm, and the small cabins in which the party will sleep. The women have been given the forward cabin, and the men are in the aft one.

The cabins provide the only real shelter aboard the ship, and the horses and chariot which two of the characters are bringing with them ride in the uncovered center, near the mast. Tarpaulins stand ready to shield the trade goods and horses from the worst of the elements and the hot sun. The 20 sailors, the mate, and the ship master all seem oblivious to the smell of olive oil and wine that pervades the ship.

The voyage that night, pulling up on shore, and the next day's voyage all go smoothly until near dusk. As the crew begins to look for likely landing spots, another ship comes in sight around a promontory—not a tublike merchant vessel, but a sleek penteconter, with all oars manned. It heads straight for them as the mate yells, "Pirates! To your weapons!" Sailors scramble to arm themselves as the PCs' ship slackens speed.

The sailors are armed with slings and belaying pins. Assume that they are 1st-level fighters with 8 hp each. Only 10 of them can fight since the rest are needed to keep the ship functioning. There are 50 rowers and two officers aboard the pirate vessel. Twenty-five of them will be able to break off rowing and swarm the PCs' vessel. The officers will not risk themselves. Unless the PCs intervene, the sailors automatically lose. If the PCs fight, the

sailors can take down one pirate every round. At the end of the fight, roll 1d6 to see how many sailors were killed.

There is no way the *Hesperos* can avoid or outrun the pirates. If half the boarding party is killed, the rest retreat and the officers aboard the pirate ship shoot flaming arrows into the sails to discourage pursuit. Anyone fighting must break off to fight the flames before the whole ship catches fire. More flaming arrows shot into the hull ensure that the ship is wallowing and unsteady for the rest of the voyage.

If the sailors and PCs don't manage to run the pirates off, the pirates call for the surrender of the PCs' vessel. The ship master surrenders to save lives. The pirates are uninterested in the wine and olive oil, but take any money the PCs or their shipmates have, all jewelry, all weapons, and the fine racing chariot. They would take the horses, but have no room for them. They tell all aboard to be thankful they aren't on a slaving expedition and let them go.

Pirates (25): AC 10 (unarmored); MV 12; F2; hp 16; THAC0 19; #AT 1; Dmg 1-6 (short sword); AL NE; ML 10; climbing proficiency 14 (to get aboard using grappling ropes).

Once the pirates have been dealt with, the ship must put in to shore for the night. If Milos is with them, he can make some minor repairs to the ship, enough to allow them to continue. If Milos was not allowed to come aboard, the mate rigs the sails and hope they hold.

The following morning, the ship once again travels on. Today should see them reaching the Corinthian land-crossing. At about midday, however, a stiff wind begins to blow, sending the sailors to the oars (and the party, too, if too many sailors were lost to the pirates). The sail rips apart into tatters before it can be gathered in, and, much sooner than should be



possible, the sky fills with dark clouds and the waves whip into a frenzy. Sheets of rain lash the vessel and send it plowing up and down the waves or else dangerously leaning into them sideways. The ship takes on massive amounts of water and is in danger of sinking. No land is in sight, and trying to find a way through the storm is impossible. The sailors begin lightening the load. Unless the pirates already made off with it, the first thing to be thrown overboard is the chariot. The olive oil and wine follow. Though the horses are hysterical, no one suggests putting them over the side. Horses are sacred to Poseidon, and they have enough trouble from him already!

Everyone is needed on deck to help keep the ship afloat. Huge waves wash over the sides and sweep sailors and PCs alike into the sea (call for Dexterity or Strength checks at -6 until they are failed). Though someone has the presence of mind to throw a rope to those swept overboard, they must drop anything they wear or carry, except for a chiton or chlamys, or begin to drown.

This is a blatant plot device intended to separate the characters from their equipment. Chariot, bridles and bits, saddle pad, armor, shields, javelins, discus, and jumping weights must all go. If the PCs left their gear in the cabins, at some point during the storm the whole ship is shaken by running into something massive. Everyone tumbles around, a horrible scraping sound is heard, and later it will be discovered that both cabins were holed and most of their contents swept away. It is a wonder that the whole ship didn't sink. If Milos was not allowed to accompany the characters, they don't need to lose all their equipment, just whatever they carried up onto the deck and the chariot.

Someone may also elect to throw his own equipment overboard as a sacrifice to Poseidon or may pledge sacrifices to Poseidon or another god in return for safety or an end to

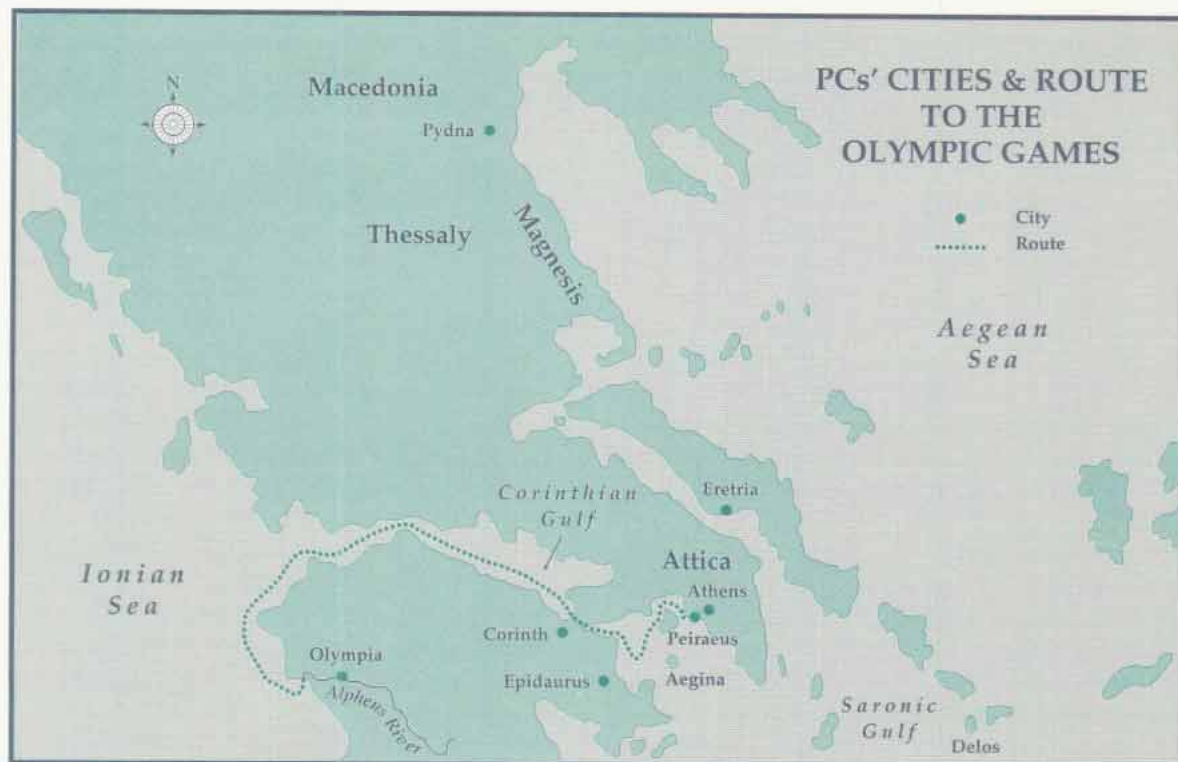
the storm. The DM should make note of this and should see if future promises are kept. If Milos is aboard, he is concerned with trying to strengthen the mast and the prow of the ship, but at one point, the poor, lame old man is swept overboard and misses the rope. Someone must go after him to keep him from drowning and must help him back to the ship. If no one saves him, he sinks from sight and is lost.

As quickly as it began, the tempest is over. Calm returns, and land is sighted ahead. The ship has been blown directly to the land crossing, the *diolcos* ("slipping through"), a wooden tramway upon which ships are drawn on rollers across the four miles between the Saronic and the Corinthian Gulf. No merchant willingly takes the chancy route around the tip of the Peloponnese, preferring the calmer waters of the Corinthian. With the *Hesperos* in its current condition, the PCs must pay to be drawn through.

If the PCs still have jewelry or money, they may have to help pay for the transport since the ship master is already bewailing his losses. The fee for passage is 20 drachmas. Once they pay, the ship is drawn by teams of oxen and men to the Corinthian Gulf. This takes the rest of the day and part of the next. If Milos is with them, he takes this opportunity to mend the ship more fully, urging the PCs to help by holding things or helping him hammer.

The Easy Part

Once in the Corinthian Gulf, things become dull. The ship makes good time and seems sturdy enough to hold up in case of another storm. Recounts of the goods left show that Captain Kyros will not suffer greatly from his losses, and everyone is able to relax. Days are bright and sunny, and nights calm and peaceful. The only problem is the worry over where the PCs will be able to find replacements for their equipment.



The PCs may try to acquire new equipment at the towns and fishing villages they pass along the way, but since goods are made to order and they have little money, they fail. The DM should hint that other athletes at Olympia might have spare javelins or jumping weights, and that still others might be talked into loaning the characters armor or even bridles, saddle pads, or a chariot if they are in different races or competitions.

The rest of the trip goes smoothly. They cross into the Ionian Sea with little trouble, and the ship leaves them at the River Alpheus. They must walk or ride the seven miles to Olympia. This should take at least a day if they wish the horses to be fresh. If Milos is with them, it will be apparent that he is quite footsore and probably cannot make it without the characters' help. The best solution is for the PCs to walk and to let Milos ride one of the horses (switching off so none tire).

The Olympic Grounds

Upon arriving at the grounds, the characters will be required to check in with the judges to give their names and city of origin, to rent a tents for their stay, and to bargain for more food for themselves and their horses (if they have none left). The road leading to the actual Olympic grounds is dotted on either side by tents, and the grounds are already swarming with practicing contestants, food sellers, tent renters, thieves, jugglers, acrobats, flute girls, and games officials.

The DM should feel free to make the characters' entry as colorful as possible, with sellers of everything from lamb's meat to jewelry approaching them and offering their wares, hopeful entertainers serenading them, or acrobats tumbling around them attempting to be hired for evening entertainments. They can locate the officials and enter their games.



Note that anyone entering a footrace, javelin toss, discus throw, or jumping contest is automatically entered in the pentathlon (broad jump, discus, javelin, sprint, and wrestling). If the horseback rider or charioteer want to enter the pentathlon, they may, but the others are required to do so (those were the actual rules of the Olympics).

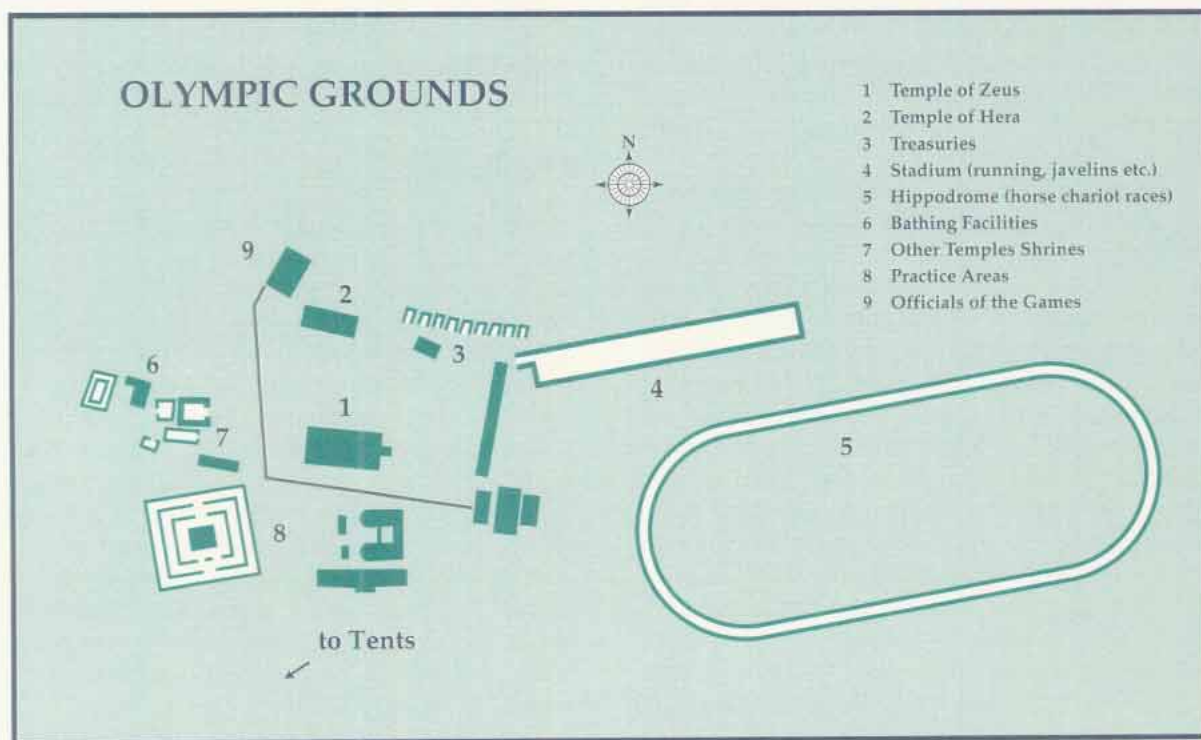
If the characters tell any of the officials of the pirate attack on them, it opens a major discussion among those attending as to what city or state ought to be fined for breaking the Heiromenia (peace pact and safe conduct agreement). Arguments to fine everyone from Athens to Corinth dominate discussions of the games, and everywhere the PCs go, people call them "the ones who were attacked."

Use the map of the Olympic grounds to locate areas the PCs may want to visit. Once they are settled, Milos (if he is with them)

suggests that they all visit the temples of Zeus and Hera and thank them for their lives and the safe trip. If anyone shows a disinclination to do so or says they don't think the trip was very safe or in any other way disparages the gods, Milos shakes his head and leaves them to their fate. Those who willingly go with Milos or who think to go on their own will find an unexpected blessing later.

Milos' Grandson

Once the proper honor has been given to the gods, Milos asks the PCs to help him locate his grandson. If they approach the officials and ask for Milos of Athens, they are told that he has arrived and is staying in a rented tent down along one side of the road. Talking to those who are renting shelters allows the PCs to easily locate young Milos.





When they arrive, young Milos will embrace his grandfather and invite them all into his tent for refreshments. He is quite handsome, extremely intelligent, and a charismatic conversationalist (i.e., he wants to hear the story of the PCs and his grandfather's journey). He insists that his grandfather stay with him in his tent, and offers the PCs enough money to rent a tent and pay for food if they are in need of such. Once the PCs have delivered Milos to his grandson, they may go about their own business.

The Rewards

If the characters allowed Milos to accompany them on their journey and helped pay his fare, they will have passed the test of kindness and hospitality. If they saved Milos or any of the sailors during the storm or fought bravely against the pirates, they will have passed the tests of bravery, and if they go to the temple and give thanks that they survived, they will have passed the test of piety. If the PCs manage to pass any two of the three tests, they will be rewarded in the following manners:

First, they will awaken the day after their arrival to find wondrous replacements for all the equipment they lost. A lightweight, but strong and intricately decorated chariot; sets of carved and decorated shields, breastplates, and greaves; strong, balanced javelins; ornate bits, bridles, and saddle pads; carved jumping weights molded to exactly fit the hand—all of these are only the beginning. Any equipment or jewelry lost in the fight or the storm or sold to pay for passage has been replaced with marvelous new ones. If Artemisia would rather that the chariot Philip gave her be returned, the new one shimmers out and is instantly replaced by the original. Clearly the hand of a god is evident here. If anyone voices such a theory, Milos the younger appears at the PCs tent and asks for entry. He looks at all

of them and says, "Greetings to you, favored of the gods. Your traveling companion Hephaestus, god of the forge and patron of workmen, bids me thank you for your kindness, bravery, and piety. These gifts are yours to keep, and may you be successful in the games. I go now to Olympus where I may enjoy watching the competitions."

So saying, the handsome young man appears in his form as Hermes, messenger of the gods, and is gone.

Second, though they do not know it, the PCs all receive a +1 to all rolls made during the Olympic games. This is a special *bless* spell granted to them for pleasing the gods.

Any PC who did not participate or who failed to show charity or bravery or piety does not receive the benefits. Instead, Hermes says to that character, "Hephaestus, god of the forge and protector of those who are lame and in need of kindness, bids me warn you to change your life to help those around you and to treat others as if they might be a god. Learn from those who can teach you this, and you too will find acclaim among the Olympians."

The Games

If the players wish to play through the games to determine who wins, the DM may use the following system to determine winners. Each competitor must make a roll for the proficiency being used. If that competitor has the athletics proficiency in that area as well and rolls both successfully, he or she automatically wins the event. Those without a proficiency may roll on the governing attribute (Constitution for running, Wisdom for riding, etc.) at -3, but nonproficient runners take an additional -6 penalty (since proficient runners already take a -6 penalty). One failed roll is allowed; two disqualify the competitor from continuing. Allow no more than six PCs and NPCs in any contest.

The DM can save time by having the other



players roll for the other competitors. If everyone is in the pentathlon, they each roll for their own character, and the DM handles the other competitors. Again, keep the field small to avoid endless dice-rolling. Possibilities abound for crooked competitors trying to pay off others to lose, equipment being damaged or lost (though the PCs' godly gifts will not get lost, allow themselves to be stolen, or become damaged for the duration of the games), and even for meeting other competitors or romantic entanglements.

Winning

If any of the PCs win, he or she is given an olive wreath at the close of the five-day event. It is customary for the winner to hold a celebration feast, to make sacrifice to the gods, and to commission a statue or poem. If they

win, and if they passed the tests of Hephaestus, they mysteriously find that they have enough money to do whatever is expected of them and get safely home. Winners are treated like royalty in their home town and often receive payments or goods for bringing honor to their cities.

Continuing the Adventure

One PC, Leander, has reason to continue adventuring, since he pledged to travel the Greek-speaking world and heal all who need him. Other characters may wish to accompany him or may be sent along by parents, military officers, or princes. The DM should do more research into different areas of Greece and run stories featuring each character in turn. A wealth of material awaits!



Predefined Player Characters

Artemisia of Pydna

Warrior (Companion Warrior Kit)
Neutral Good, Level 4 (8,250 XP)
Female, 19 years old
5' 4" tall, 135 lbs.

Str 16	Dex 16	Con 12
Int 11	Wis 14	Cha 10
AC 3 (8)	THAC0 17	hp 28

Weapons: Short sword, xystron (spec.), short bow, dagger.

Nonweapon Proficiencies: Animal Handling (13), Charioteering (18), Reading/Writing (12), Riding (land-based) (17).

Equipment: Weapons as above, 12 arrows, breastplate and greaves, Boeotian helmet, clothing, worked gold armband (40 dr), fine racing chariot and gear, matched pair of race horses, two days rations (self and horses), wineskin, firebox, 18 drachmas.

A proud daughter of the minor nobility of Macedonia, Artemisia was trained to take her father's place among the companion cavalry. Lacking any sons, her father received permission to invest Artemisia as his sole heir and as a companion to Prince Philip of Macedon. She has worked hard to gain and keep her place at the forefront of the best riders and charioteers of Macedon and has been sponsored by Philip himself to race at the Olympic games using the expensive racing chariot and pair of horses with which he gifted her. She has sworn not to disappoint him.

Stavros of Aegina

Rogue (Buccaneer Thief Kit)
Chaotic Good, Level 4 (8,650 XP)
Male, 22 years old
5' 5" tall, 140 lbs.

Str 15	Dex 18	Con 12
Int 13	Wis 10	Cha 10
AC 6	THAC0 19	hp 21

Weapons: Dagger, short sword, javelin.

Nonweapon Proficiencies: Athletics (discus) (17), Navigation (13), Seamanship (19), Swimming (15).

Equipment: Weapons as above, four discuses, three days rations, wineskin, clothing, rope, two gold armbands (25 dr each), 20 drachmas.

PP 0%; OL10%; F/RT 0%; MS 60%; HS 40%; DN 20%; CW 95%; RL 25%.

Born and raised on the prosperous, commercial island of Aegina, Stavros was destined for life as a merchant. He was not above undercutting another's prices or creating a fake demand for certain items in order to assure his own profits, however. He has found his thievery skills to be of use in fighting off Phoenician merchants who just happened to come too close to his ship and inexplicably decided to reward him with some of their merchandise in return for their lives and for pointing them back in the correct direction toward their homes. He developed a passion for discus throwing and hopes to someday develop it as a missile weapon. His ship is currently under repairs, and he is taking a holiday to compete in the Olympic games.

Argus the Thessalian

Wizard (Militant Wizard Kit)
Neutral Good, Level 4 (10,000 XP)
Male, 26 years old
5' 6" tall, 133 lbs.

Str 13	Dex 12	Con 12
Int 17	Wis 14	Cha 12
AC 10	THAC0 19	hp 16



Weapons: Short sword, short bow.

Nonweapon Proficiencies: Animal Training (horse) (14), Endurance (12), Reading/Writing (18), Riding (land-based) (17), Spellcraft (15), Swimming (13).

Equipment: Clothing, spellbook and spell components, weapons as above, quiver with 12 arrows, Fireflash (a spirited race horse), tack, bit and bridle, four days rations (self and horse), wineskin, gold chain necklace (25 dr), 28 drachmas.

Spells: (3 first, 2 second per day, plus one each level from specialist school of transmuter; alteration spells marked with *.)

One: *dancing lights**, *enlarge**, *grease*, *light**, *phantasmal force*, *read magic*, *shield*.

Two: *alter self**, *darkness 15' radius**, *mirror image*, *scare*.

The area known as Magnesia in Thessaly is noted for its spirited horses and fine riders. Argus is one of those riders, and he aspires to be one of the best. The son of a wealthy land owner, Argus trained as a soldier, but eventually discovered that he also had magical powers. He put the same determination into learning spells as he had into learning to fight and to ride. He does not advertise himself as a wizard, preferring to let others think he is a warrior. When necessary, however, he drops the pretense and casts spells as needed. He is looking forward to meeting new people and competing against the best riders at the Olympic games.

Balasi of Eretria

Warrior (Hoplite Warrior Kit)
Lawful Good, Level 4 (8,600 XP)
Male, 22 years old
5' 9", 165 lbs.

Str 17	Dex 14	Con 17
Int 12	Wis 10	Cha 13
AC 5	THAC0 17	hp 32

Weapons: Short sword (spec.), long spear, short bow, dagger.

Nonweapon Proficiencies: Ancient History (military) (11), Reading/Writing (13), Running (11), Tactics (11).

Equipment: Weapons as above, quiver with 20 arrows, bronze breastplate and greaves, bronze-rimmed shield, crested helmet, clothing, three days rations, wineskin, small pot olive oil, strigil, gold armband set with rough agates (50 dr), 13 drachmas.

Born in the city of Eretria on the island of Euboea, Balasi is the second son of an aristocrat. He was chosen (over his older brother) to take his father's place among the hoplites of Eretria because of his tremendous strength and honest character. He never fails to honor the gods or to serve his city at any turn, nor will he abandon a companion in need. He is a spirited competitor, which is why he chooses to compete in the race for fully armored runners. He never gives up until the race is over, no matter what the obstacles to his winning. He believes that although all people's gifts are not equal, you only lose if you fail to give your best, and that being overcome by someone whose gifts are greater than your own holds no shame.

Thekla, Bard of Delos

Rogue (Herald Bardic Kit)
Neutral Good, Level 4 (8,625 XP)
Female, 20 years old
5' 5", 119 lbs.

Str 12	Dex 17	Con 12
Int 15	Wis 10	Cha 16
AC 7	THAC0 19	hp 19

Weapons: Short sword, javelin, dagger.

Nonweapon Proficiencies: Athletics (javelin) (16), Etiquette (16), Musical Instruments (double flute, lyre) (16), Local History (16),



Oration (15), Reading/Writing (16), Singing (16).

Equipment: Weapons as above, three extra javelins, three days rations, wineskin, double flute and lyre, clothing, set of fine clothing, spellbook and components, gold necklace and earrings (55 dr as a set), 20 drachmas.

PP 10%; DN 30%; CW 70%; RL 40%

Spells: (2 first, 1 second level per day)

One: *audible glamor*, *change self*, *detect magic*, *spook*.

Two: *blindness*, *detect evil*, *whispering wind*.

Hailing from the holy island of Delos, birthplace of Apollo, god of music, Thekla never considered any other life for herself than that of a bard. She is quite intelligent and speaks eloquently and convincingly. Though she loves life and can find enjoyment in all, she knows when to be serious, and she does her job very well. Her father was a winner in the javelin at the Olympic games, though he is now deceased. Thekla would very much like to win the javelin competition at the Olympic games in order to please her mother, who adored her father and wants her children to emulate him.

Leander of Epidaurus

Priest (Healer Priest Kit)

Lawful Good, Level 4 (9,000 XP)

Male, 23 years old

5' 9", 143 lbs.

Str 13	Dex 15	Con 12
Int 15	Wis 18	Cha 12
AC 9	THAC0 18	hp 21

Weapons: Staff only

Nonweapon Proficiencies: Athletics (jumping, broad and high) (14), Healing (16), Reading/Writing (16), Religion (18), Swimming (13).

Equipment: Staff, clothing, healer's pack, holy symbol of Asclepius, jumping weights, three days rations, wineskin, gold ring (20 dr), 22 drachmas.

Granted Powers: +2 vs. poison and disease, laying on of hands, *soothing word*, analysis (identification of diseases and poisons), turn undead.

Spells: (5 first, 4 second level per day)

Spheres: (*=minor access) all, charm, creation, divination*, guardian*, healing, necromantic, numbers, protection, sun*, weather*.

Born to two priests of Asclepius in the most holy shrine to the god at Epidaurus, there was never any question that Leander was dedicated to the god of healing. Leander enjoys his duties and likes to heal people, though he can become quite impatient at his own lack of higher-level spells when a patient's life is in real danger. He has been forced by the other healers to slow down a little and enjoy other pursuits, which is why he took up standing high jump and broad jump. It takes his mind off difficult cases and also keeps him fit.

Though he protested that he really isn't good enough to compete, the other priests and lay healers at Epidaurus convinced him he should attend the Olympic games and at least try. Leander is also looking for friends with whom he can make his year's journey, a sacrifice he has promised to Asclepius. During it, he will travel all around the Greek-speaking world and offer healing to those in need. He hopes that the trip to Olympia will present him with the opportunity to meet others and accustom him to being away from his home, the shrine, and his family.

Glossary

Acropolis: A fortified hilltop which served as a stronghold. The Acropolis is in Athens, those found in other cities have other names, such as the Acrocorinth of Corinth.

Agora: The market square of a city.

Amphora: A two-handled wine jar with a narrow neck.

Andron: The dining hall of a Greek house.

Andronitis: The court of the men in a Greek household.

Anti-thalamos: The bedroom where an unmarried adult daughter sleeps.

Archon: A judge or magistrate.

Basileus: A Dorian ruler, a tribal leader.

Bireme: A ship with two banks of oars, one atop the other, literally "two-banker."

Boule: The council or citizen assembly.

Cella: The main hall of a Greek temple in which the cult statue is housed.

Chiton: The basic garment of the Greeks which was made from a single piece of cloth, folded and pinned at the shoulders and sides by fibulae. Men usually wore theirs at knee length, while women's reached to their feet. Doric chitons were thicker, sleeveless and considered old-fashioned. Ionic ones used lighter material, often had sleeves, and fell in graceful folds.

Chlamys: A semi-circular cape worn in inclement weather or by travelers. Some young men wore them without a chiton.

Choregus: A wealthy citizen who sponsored the chorus for a play. He paid for costumes and for food for the participants.

Clepsydra: A water clock.

Cothurnus Boot: A built-up shoe or boot worn by actors to make them taller and more imposing.

Council of Aeropagus: A group of wealthy land-owning aristocrats who became the rulers of Athens.

Crypteia: The Spartan rite of initiation in which a 19-year-old boy was sent naked into the wilderness to survive for a year.

Cyptos: The one undergoing crypteia.

Daric: A gold Persian coin worth about a stater.

Deme: Petty township or district of a city.

Demos: The people. Root word of democracy.

Drachma: A silver coin, equivalent to a gold piece in the standard AD&D® game.

Ecclesia: The assembly of adult male citizens.

Emporion: A commercial settlement or trading post.

Ephebus: An 18- to 20-year-old Athenian doing his required two years of military service.

Ephorate: The council of five rulers who were the real power in Sparta.

Fibula: A brooch or pin used to pin the chiton together and to create artful folds in the draping of the material. Most were bronze or silver, but some were of gold.

Gymnasium: An exercise yard and sports complex with space for various athletic pursuits. Many also featured lecture rooms or libraries.

Gynaeconitis: The hall of the women in a Greek household. Males who were not family members were forbidden to go there.

Heiromenia: The sacred month of truce during which competitors and spectators could travel to and from the Olympic games under a guarantee of safety.

Helots: Spartan serfs, tied to the land and treated as slaves.

Himation: A long mantle worn over the chiton, or sometimes worn alone by older men. Like the chiton, it was wrapped around the body and could be pinned or held in place.

Hoplites: Heavily armed infantrymen, the backbone of Greek armies.

Hoplons: The shield of hoplites, it featured two straps or hand grips.

Kantharos: A deep drinking cup which had a high footed part and upraised handles with which to grip it.

Keleustes: Flute timers. Those who provided a musical rhythm for those manning the oars of a trireme to row by.



Krater: A wine mixing bowl.

Kybernates: The pilot of a trireme.

Kylix: A drinking cup. It was the most common type and featured a shallow bowl on a high stemmed base.

Metic: A resident foreigner in Athens. Not a citizen, but a free man with no voting rights.

Mina: A gold coin worth 100 drachmas.

Obol: Literally "one sixth of a drachma," but for game purposes, it is a bronze coin worth 1/10 of a drachma and equivalent to a regular AD&D® game silver piece.

Orchestra: The large semi-circular dancing floor of a Greek theatre.

Palaestras: Wrestling or exercise grounds. These were often a part of a gymnasium.

Pancratium: Combined wrestling and boxing.

Pedagogue: A slave who accompanied a boy to school, helped him with his lessons, and disciplined him when necessary.

Pentathlon: The prestigious five-event competition of the Olympic games. To win, a competitor had to win three of the five events: wrestling, sprinting, discus tossing, javelin throwing, and broad jumping.

Penteconter: An older style of Greek ship with a narrow open hull and 25 oars to a side. Literally a "fifty-oar ship."

Perioeci: The "dwellers around," allies or non-citizens of Sparta who acted as the middle class and handled crafts and trade.

Pnyx: Where the Assembly met. In Athens it was an open area opposite the Acropolis.

Polis: A city-state comprised of an urban center surrounded by agricultural lands and dependent villages.

Sarissa: The long pike used by the infantry in Philip II and Alexander the Great's armies. They could be as much as six yards long.

Skene: A building set behind the orchestra in a Greek theatre. Scenes were painted on it, and it was used to store actors' props.

Spartiate: Literally "equals." Descendants of the Dorian invasion who were the ruling class of Sparta.

Stater: A gold coin worth two drachmas.

Stele: Stone slabs which were used for public or private inscriptions.

Stoa: An elongated hall with three sides and an open front which featured many columns. Some had two stories and shops in the rear.

Strategus: A general. Usually the general served on a board of generals who were responsible for overseeing the military. In Athens, they were the chief civil authorities as well.

Strigil: A curved stick used to scrape the excess oil from one's body (used primarily by athletes who oiled themselves before competing).

Sycophants: False accusers who blackmailed their victims into paying them off rather than having to face being dragged into court on trumped up (and often dangerous) charges.

Symposium: An elaborate dinner with many guests which was followed by discussions, recitations, stories, and entertainment.

Talent: A weight of 57 pounds, this was also a monetary amount which equalled 60 mina.

Thalamites: The oarsmen on the lowest deck of a trireme.

Thalamos: The great bedroom of the master and mistress of the household.

Thranites: The oarsmen on the upper deck of a trireme.

Toixarchoi: Oar masters aboard a trireme who oversaw the rowers and who encouraged and guided them during difficult maneuvers.

Trieraules: Stroke counters aboard a trireme who helped set the pace for the oarsmen.

Trireme: Literally "three-banker." A ship with three banks of oars, one atop the other, used as the standard Greek warship.

Wanax: A Mycenaean king.

Zygites: The middle tier of oarsmen aboard a trireme.

Tactics and Siege Engines

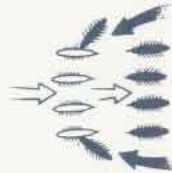
NAVAL TACTICS

Kyklos



Defensive circle used when slower or outnumbered. The white fleet waits with its rams pointed outward to break through.

Periplus



The dark fleet backs slowly until flanking ships charge and ram.

Diekplus



The dark fleet charges in a line. The first ship shears off the white one's oars, leaving it helpless against a ram from the next ship in line.

INFANTRY FORMATIONS

Straight



Oblique



Square

Wedge



Crescent

Wedge
(Scythian,
Thracian,
Macedonian)

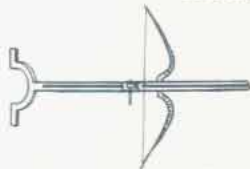
CAVALRY FORMATIONS



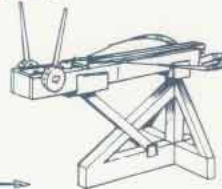
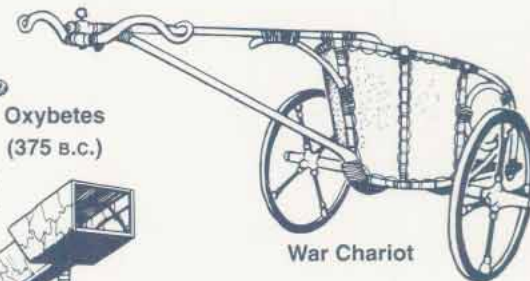
Square (Greek)

Rhomboid
(Thessalian)

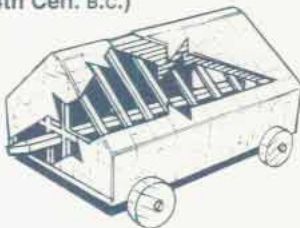
SIEGE ENGINES

Gastraphetes
(400 B.C.)

Dart and Bolt

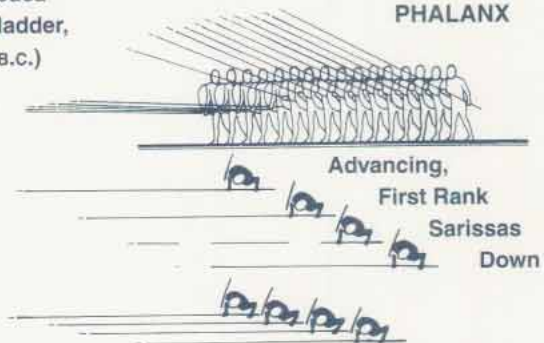
Oxybetes
(375 B.C.)Sambuca
(siege ladder,
529 B.C.)

War Chariot

Turtle-Style Battering Ram
(4th Cen. B.C.)Fire-Raiser
(424 B.C.)

fire pot

PHALANX

Advancing,
First RankSarissas
Down

Defending, with Interlocking Shields

Advanced Dungeons & Dragons[®]
Game

The Official
DUNGEON MASTER DECKS

A new way to play... INSTANT ENCOUNTERS!



THIS PAGE
IS AN
ADVERTISEMENT!

Introducing the **Deck of Encounters, Set 1**

... featuring more than 400 unique encounters with monsters, magical devices, and nonplayer characters at the flip of a card! Instantly, all the information that you use to create quick, fast-paced, and well-thought-out encounters appears in the palm of your hand. *Deck of Encounters, Set 1*, part of the Official DUNGEON MASTER DECKS™ Series, is for all AD&D® campaigns. Available now at book, game, and hobby stores everywhere!

TSR #9407
Sug. Retail Price
\$20.00;
CAN \$28.00;
£14.99 U.K.
Incl. VAT
ISBN 1-56076-900-9

New From TSR!



ADVANCED DUNGEONS & DRAGONS and AD&D are registered trademarks owned by TSR, Inc. DUNGEON MASTER, DUNGEON MASTER DECKS, and the TSR logo are trademarks owned by TSR, Inc. ©1994 TSR, Inc. All Rights Reserved.

The Known World c. 500 B.C.



Conjectured Map of Hecataios,
Geographer



The Greek Alphabet

Alpha
Beta
Gamma
Delta
Epsilon
Zeta
Eta
Theta
Iota
Kappa
Lambda

A
B
Γ
Δ
Ε
Ζ
Η
Θ
Ι
Κ
Λ



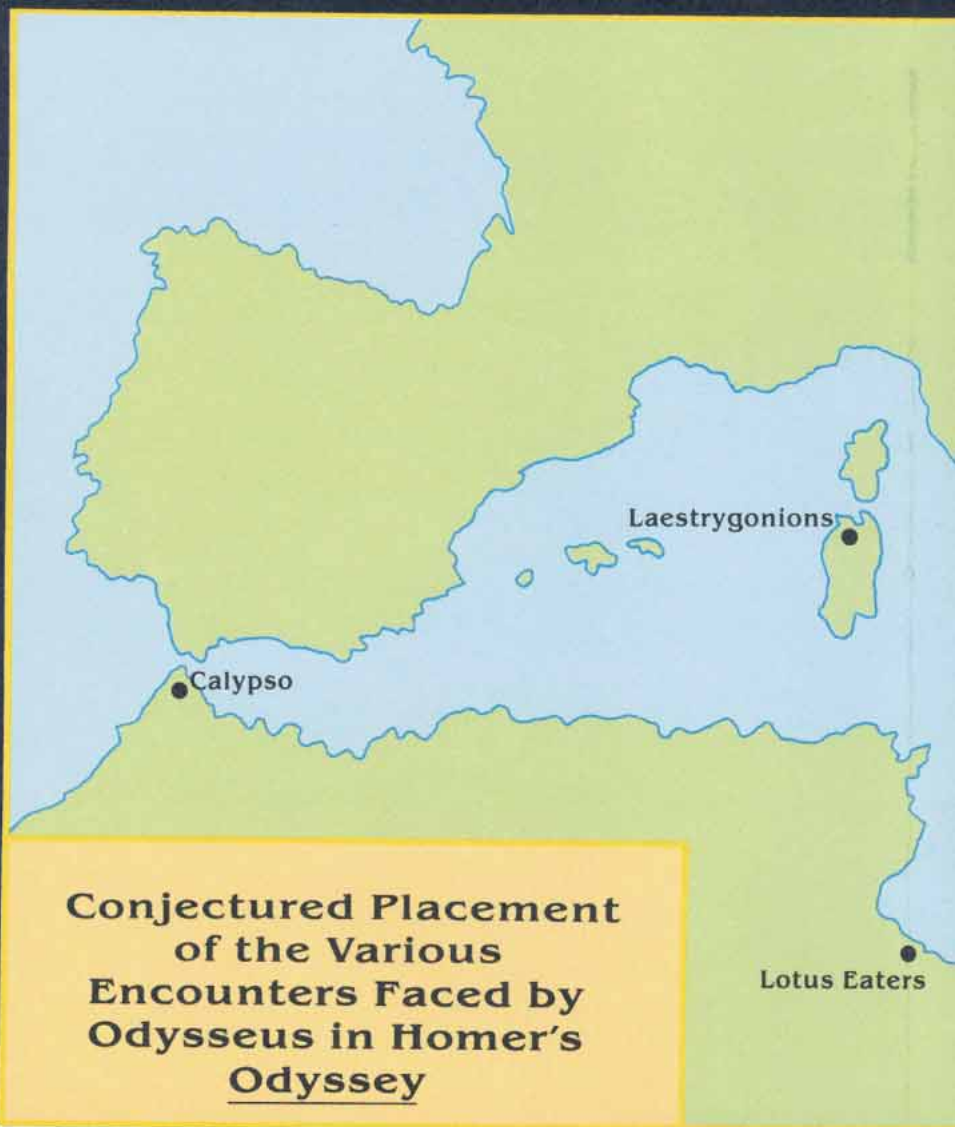
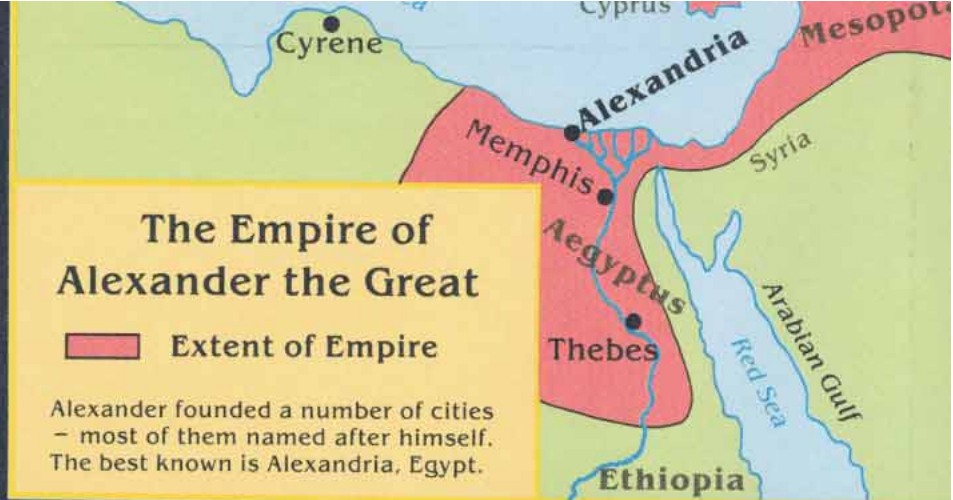
Alpha
 Lambda
 Mu
 Nu
 Xi
 Omicron
 Pi
 Rho
 Sigma
 Tau
 Upsilon
 Phi
 Chi
 Psi
 Omega

Α
 Μ
 Ν
 Ξ
 Ο
 Π
 Ρ
 Σ
 Τ
 Υ
 Φ
 Χ
 Ψ
 Ω

The Empire of Alexander the Great

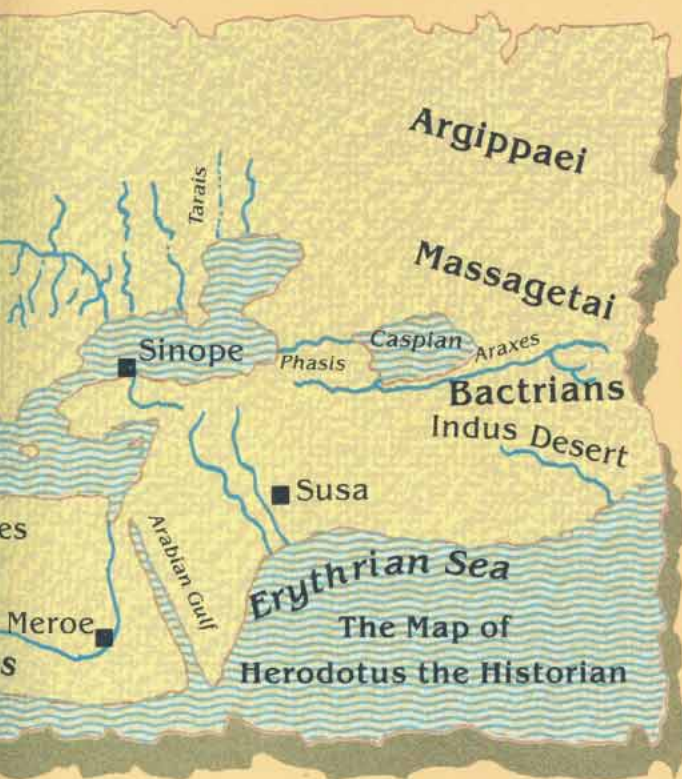
 Extent of Empire

Alexander founded a number of cities
 – most of them named after himself.
 The best known is Alexandria, Egypt.

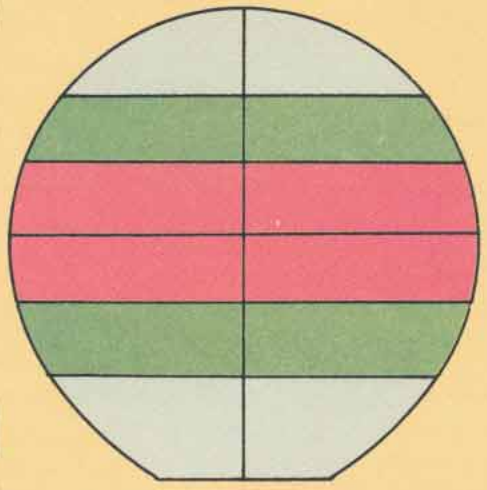


Conjectured Placement of the Various Encounters Faced by Odysseus in Homer's Odyssey





Climatic Zones



The Greeks divided the world into three parts-freezing zones at the poles, a torrid zone at the equator (too hot to pass through), and two habitable zones, one of which was their home.



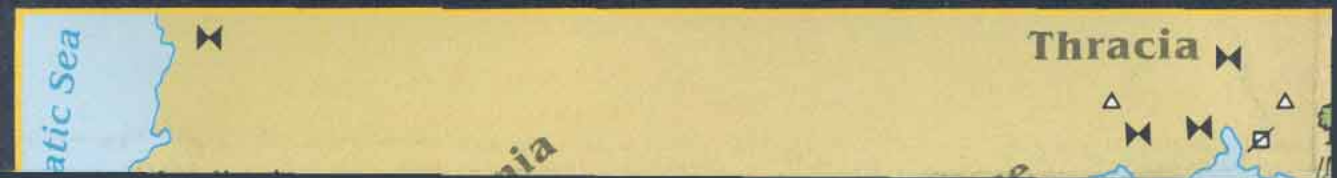




**Map of the Known World Based
on References Given in the Iliad**



Greece in the A



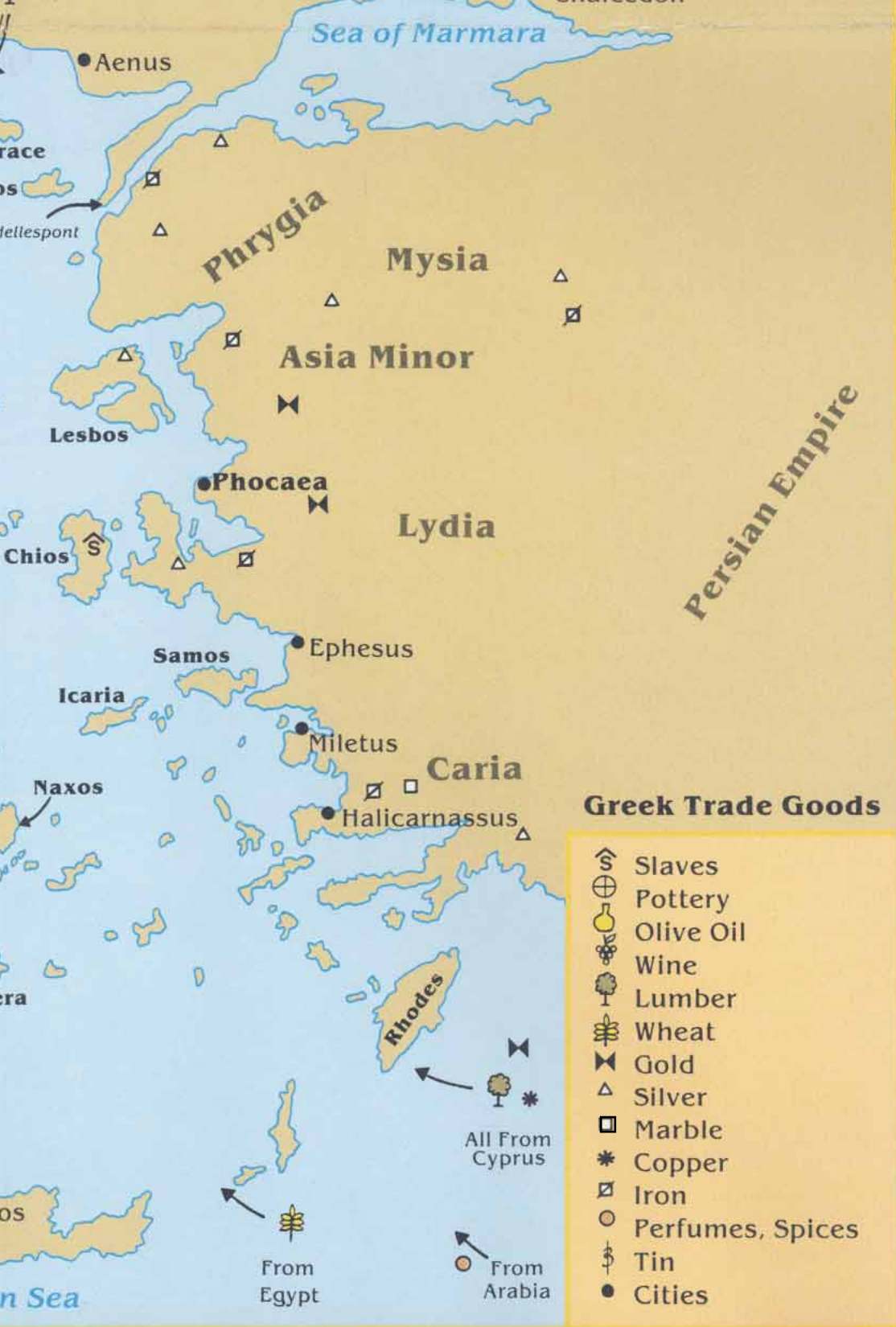




the Time
icles
ng of the
esian War)

ge of Heroes





Advanced Dungeons & Dragons[®]

Historical

Reference

Age of Heroes

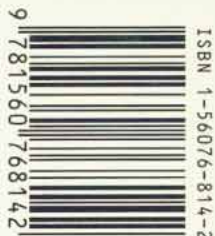
Campaign Sourcebook

*"Future generations will marvel at us,
as the present age marvels at us now."*

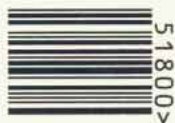
—Pericles, the Athenian statesman

Their names were Achilles, Odysseus, Jason, Heracles, and Alexander. Their deeds pitted them against monsters, men, and the known world. They were Greeks, and theirs was the age of heroes. *Age of Heroes* transforms this epic time of myth and history into an exciting AD&D[®] setting, with details on spells, magical items, new character kits, maps, pictures of ancient Greek life, and a starting adventure.

The challenge has gone out—
let only the heroes heed
the call.



ISBN 1-56076-814-2



51800>

TSR, Inc.
POB 756
Lake Geneva,
WI 53147
U.S.A.



TSR Ltd.
120 Church End,
Cherry Hinton
Cambridge CB1 3LB
United Kingdom

ADVANCED DUNGEONS & DRAGONS and AD&D are
registered trademarks owned by TSR, Inc.

The TSR logo is a trademark owned by TSR, Inc.

© 1994 TSR, Inc. All Rights Reserved. Printed in the U.S.A.

\$18.00 U.S.

\$23.00 CAN

£10.99 U.K.